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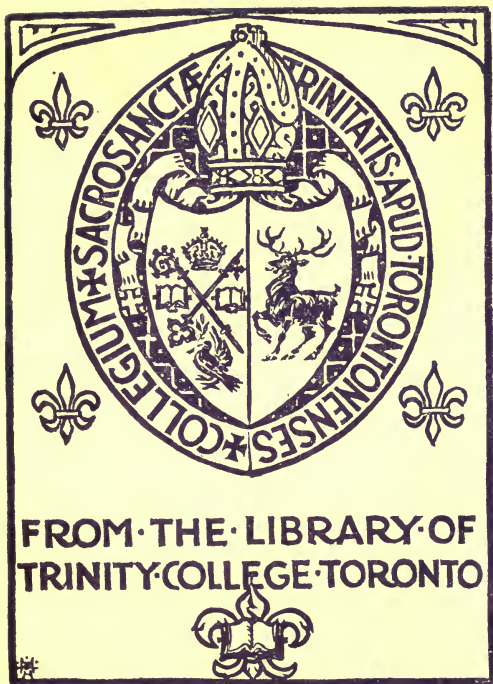
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THE
MISSIONARY CHURCH
OF ENGLAND.

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THE MISSIONARY CHURCH OF ENGLAND.

SIX SERMONS,

PREACHED AT

ST. JAMES'S, PICCADILLY,

ON

SUNDAY AFTERNOONS AFTER EASTER, 1877.

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They are published as they were delivered, without revision by the Committee, and the names of the Preachers are attached.

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GOD'S REVEALED DESIGNS THE LAW AND MEASURE OF MAN'S DUTY.

“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”—JER. xxxi. 10.

No revelation of God to man can be clearer than the fore-ordained course of His Providence in the conversion of the world. It is part of this design and counsel of God, that we should be His fellow-workers (1 Cor. iii. 9; 2 Cor. vi. 1). This clearness of the revelation is the law and measure of our duty. It leaves us without excuse: “If ye know these things, happy are ye if ye do them” (John xiii. 17).

1. This is the revealed will of God, that He “will have all men to be saved, and to come unto the knowledge of the Truth” (1 Tim. ii. 4). Men have not yet attained to the knowledge of the Truth; but it is the will of God that they should come to it. There is an infinite variety

in the counsels of God. His works are not all of the same type, though all are designed by the same wisdom and executed by the same power. Some were finished works. God spake the word, and it was done. God said, Let there be light, and there was light. In these finished works of God there has been no change. He has made them fast for ever and ever, and has given them a law which cannot be broken. In this part of the created universe the Father had no fellow-workers, save only the Son through whom He made the worlds, and the Spirit that moved upon the face of the waters.

Far different was to be the issue of that decree of the great creative Council of the Blessed Trinity.

“Let us make man in our own image, after our likeness.”

“What is man, O God, that Thou hast such respect unto him?” Man, to whom laws were given only to be broken, commandments to be disobeyed, light to be changed into darkness, the truth of God into a lie.

Is this a clear revelation? Is it not rather full of mystery? Yes, it is indeed a mystery, but it is also a revelation as clear as the noon-day. The allwise Creator and the loving Father manifests Himself in Man, not

by the creation of a being incapable of sin, but in man's fall and rising again; not in a creature already perfect, but capable of going on unto perfection: not already possessing knowledge, but to come to a knowledge of the truth.

I leave it to those who boast of the inventive genius of the nineteenth century to explain why man with all his intellectual ability has been so long in finding out these secrets of science and laws of nature, and applications of art, which have been hidden since the world began until now. To those who look up to God as a loving Father, all these discoveries of modern times will be thankfully acknowledged as so many gifts coming down from the Father of lights to carry on the education of His children: that as we are born, not full-grown men like Adam, but babes like the second Adam; so we may grow in wisdom, as we grow in stature: in the midst of a world, growing in like manner, from its infancy to its maturity, by the grace of God given, for that very purpose, that it may grow thereby.

If this love of God be manifested in the revelation of the secrets of nature and of science, how much more in the opening of our eyes and our hearts to see and comprehend the hidden

mysteries of His grace. Mysteries they are; yet as the Burning Bush, and the Pillar of Fire were mysteries, they bring us into the presence of God: they teach us His will: they guide our steps: they lead us to Christ. We look into our own hearts: we look out upon the world around us: we ponder over this great mystery of iniquity: we draw near to see this great sight, why the bush is not burnt. We hear a voice: "I am the Lord. I change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6). It is He, the same, yesterday, to-day, and for ever; He who by the Eternal Spirit offered Himself without spot to God. The revelation is in our own hearts. I *live*, and therefore I believe. I have deserved death, and yet I live. The world is dead in sin, and yet it lives. For what? Surely, not for its wars, or its avarice, or its lusts, or its drunkenness, upon which the pure stars look down from heaven, to put us to shame. There must be a purpose for which the world is allowed to survive. What is it? Man alone is the great enigma of the universe. For what does he live? certainly not for any one of those sins and follies and vanities, upon which, Athenian like, we pore daily in our newspapers. Man lives for the purposes of God as yet unful-

filled in the individual. "The whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). The longsuffering of God waiteth. He is not willing that any should perish, but that all should come to repentance. Everywhere, within and without, we recognize the proof: that where "Sin abounded, grace did much more abound."

Taught by these evidences, near at hand, yea, even in our own hearts, we receive the revelations of God with unquestioning faith. We read of a fall in which all mankind died, but with it of a Saviour in whom all would be made alive. We read of a Flood in which all but eight souls died, but with it of a Covenant that the world should not again be destroyed by water. We read of another relapse into Sin, for which God confounded the tongues of the builders of Babel, and scattered them far and wide: but the Day of Pentecost, with its tongues of fire, was the assurance that the time would come when each man should hear, in his own tongue in which he was born, the wonderful works of God. We read of a chosen people to whom were committed the oracles of God, of whom as concerning the flesh the Messiah was to come: we know how it was threatened by their own Lawgiver and again and again by the Prophets who followed,

that for their disobedience they should be scattered among all nations; and scattered they were, and scattered they are to this very day—a living witness, a visible sign of the truth of the Bible: but God who scattered them has promised to gather them again. “God hath not cast away His people which He foreknew” (Rom. xi. 2). “He is able to graff them in again” (Rom. xi. 23). The Messiah whom they denied and crucified came down from heaven “to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa. xi. 12). The Spirit of prophecy had departed, the breast-plate of Urim and Thummim had been lost, but the record of the will of God remained, written even on the heart of Caiaphas: that Jesus “should die for that nation, and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad” (John xi. 51).

See, then, how the one Saviour stands revealed as the Seed of the woman; the Son of the stock of Abraham, in whom all the families of the earth will be blessed; the Lamb who taketh away the sins of the world: the Shepherd who will seek out His sheep, and “deliver them out of

all places, where they have been scattered in the cloudy and dark day" (Ezek. xxxiv. 12). The Day-spring has visited us from on high, a light to lighten the Gentiles, and to be the glory of His people Israel. The revelation is full and perfect. Salvation is freely offered through Jesus Christ "to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. ii. 11). The Saviour's love cannot be satisfied with any partial conversion of mankind. "It is a light thing," saith the Lord, "that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, and that thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6).

This is the mind of the good Shepherd, who giveth His life for the sheep. He has said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock and one shepherd." For this reason we pray in our Good Friday Collect: that God will have mercy upon all Jews, Turks, Infidels, and Heretics, because He wouldeth not the death of a sinner. Christ died for all men. We pray that all the lost sheep of Christ, scattered over a thousand hills, may re-

turn to the Shepherd of their souls: that the Lord who scattered them in His anger, may fetch them home to His flock, that they may be made one flock under one Shepherd.

2. This is the revelation. What is the duty that falls upon us? For we are clearly taught to be doers of the word, and not hearers only: we are warned, not to be like the servant who knew his Lord's will, and did it not.

The duty then is as clear as the revelation: that God has committed to us this work fore-ordained by Him for the conversion of the world. This was the thought that flashed upon the mind of Saul after his Conversion: "Lord, what wilt Thou have me to do?" The employment of human agency was made still more clear by his being sent to Ananias to be told what he must do. From Ananias he was to learn that he was a chosen vessel to bear the Lord's name before the Gentiles, and kings, and the children of Israel (Acts ix. 15). So also the prayers of Christ, by which St. Peter was strengthened, were to enable him, after his conversion, to strengthen his brethren. Still more remarkable in some respects is the agency of men in the conversion of Cornelius, because he first saw a vision of an angel, and then was directed to send men to call for Simon Peter, who should tell him what he ought to do

(Acts x. 6). It is the will of God to take us for His own fellow-workers. He might have converted the world by the coming of His own blessed Son, as the lightning cometh out of the east, and shineth even unto the west (Matt. xxiv. 27). He might have employed as His evangelists, those ministering spirits, whom He sends forth to minister for them who shall be heirs of salvation (Heb. i. 14). But as His blessed Son when He came to save the world took not on Him the nature of angels, but took on Him the seed of Abraham ; so He declares His will that men, and not angels, should be the messengers, whose sound should go out into all the earth, and their words unto the ends of the world (Ps. xix. 4. Rom. x. 18).

As there is no one who can deny the revelation, so there is no one who can set aside the duty. The conversion of the world is the will of Christ, and therefore it is our bounden duty and service. Duty, do I say ? Say rather that it is our joy and privilege to be allowed to be fellow-workers with God. What are we, potsherd as we are, that we should be made chosen vessels to bear the lamp of God ? Cast away then the cold thought of duty ; and with burning and thankful hearts let us address ourselves to the question —

“Lord, what wilt Thou have me to do?”

“Take up thy cross: and follow Me,” is the Lord’s answer. “Go and do thou likewise.”

Let us begin at home. We are told that there is work enough to be done in England, that we have heathens at our own doors. Most true: but the way to convert the heathens at home is not by neglecting the heathens abroad. This limitation of our love is in itself un-Christian. We must follow Christ in His love for them that are afar off, as well as for them that are nigh. As He is the Saviour of the world, so must the world be our field of work. We must train our minds to a better comprehension of that love of Christ, the measure whereof is “longer than the earth, and broader than the sea” (Job xi. 9). Of all the ways of studying geography this is the best. What are the lessons which we thus learn? The great empires, before the coming of Christ, all performing the part assigned to them by the providence of God, as a sword in His hand, for the chastisement of His rebellious people: the great Roman Empire, in God’s own time, fulfilling the prophecies which foretold the death of Christ, the destruction of Jerusalem, and the dispersion of the Jews; the Gospel of the Crucified mounting up from the prison to the

palace, through the ministry of martyrs, confessors, and slaves, till the Empire itself had bowed the knee to Christ. And then the great wave of conquest rolling from East to West; the conquerors of Rome, Goths and Vandals, embracing the religion of the conquered; and then the shameful contrast, whatever may be the cause, of the Eastern Church, after the fall of Constantinople, failing to convert her Mahometan conquerors; and remaining still a mournful witness to the dissensions of Christendom, which at first precipitated her fall, and now perpetuate her bondage.

And if then we travel over the map of the world on a wider course, and trace the issues of God's Providence, in opening out to us vast continents and innumerable islands, over all of which our nation has a foredestined influence, either for evil or for good: first and foremost of all, our Empire of India, with its population of 230,000,000—one-quarter, probably, of the human race; and then China and Japan, with another third part of the human race, now as it seems bursting into spring from the frost of ages; and then pass on in mind to Africa, with its untold multitudes, fringed with European colonies, but in its heart peopled only by the heathen and traversed only by the manstealer;

and, to complete our sketch, if we look to the great cradle of the human race in Asia, and trace out the migrations of its maritime people, not, as on land, from east to west, but from west to east, against the ordinary course of the trade wind, but favoured by the variable winds in summer, crossing the Pacific Ocean, as if by stepping-stones, from island to island, till they reached the western shores of America, there to meet the westward stream of European immigration, and to tempt the Christian invaders by their lust of conquest, and their greed of gold, to incur the guilt of the blood which cries to heaven from Mexico and Peru.

Throughout this vast expanse of peopled continents—among all this multitude of isles—the same fearful record may be traced of Christian nations scattering where they ought to have gathered in. It is no wonder, if the name of Christ should be a byword among all nations.

So much the more must we nerve ourselves to the work which God has given us to do. “A great door and effectual is opened, and there are many adversaries” (1 Cor. xvi. 9.) Let us strive then, by God’s grace, to remove all stumbling-blocks out of the way, so far as they are within our own power.

1. And, first, all narrowness of view. We must

pray for a true enlargement of heart. The promise is : "Thine heart shall fear, and be enlarged : because the abundance of the sea shall be converted unto thee : the forces of the Gentiles shall come unto thee." We must strive to see Christ in the fulness of His love, as the Saviour of all.

2. The next great hindrance is want of faith. We are too apt to walk by sight. We are impatient in our craving for results. We must be like the husbandman who waiteth for the precious fruit of the earth, and hath long patience for it (James v. 7). The thought of failure never ought to enter into our minds. All results must be left in the hands of God. We have nothing to do with time ; for we are the servants of a God with whom one day is as a thousand years, and a thousand years as one day.

3. Increase of faith will bring forth greater earnestness in prayer. Our Days of Intercession have had a marvellous effect in quickening among us a spirit of prayer. They have been like a feast of ingathering (Exod. xxiii. 16), when we have gone out in heart with Christ to gather in our fruits out of the field. Our prayers to the Lord of the harvest have not been in vain.

4. The thought that the harvest is plenteous (Matt. ix. 37) but the labourers few, has helped to impress upon us the truth that God is no

respector of persons, but that in every nation he that feareth Him, and worketh righteousness, is accepted with Him (Acts x. 35). We wondered how missionaries could be found in sufficient number, if India, Africa, China, and Japan should all at once stretch out their hands unto God. The cloud is now lifted from before our eyes. When the Lord shall be pleased to give the Word, great will be the multitude of them that preach it. God is able to send forth labourers to His harvest, out of the same stones from which He raises up children unto Abraham. In faith in the Lord of the harvest St. Paul directed Titus to go to Crete and to ordain him elders in every city. And what were these Cretians? "Alway liars, evil beasts, slow bellies;" and yet, as has been often said, those liars were to be the preachers of Gospel truth; those evil beasts were to lie down with the Lamb of God; out of those slow bellies were to flow rivers of living water. God is able to raise up from among all nations fit men to serve Him in the sacred ministry of His Church.

5. I come now to speak of that unity among believers which is the evidence appointed by Christ Himself for the conversion of the world. Never, perhaps, more than of late has earnest prayer been offered up for the reunion of Christen-

dom ; and yet it may well be doubted, whether of late we have made much advance towards unity among ourselves. Many hearts have been pierced with a sense of shame, when the Lord Himself prays in the midst of us by the reading of His word, "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in us ; that the world may believe that Thou hast sent Me" (John xvii. 21). We acknowledge and bewail this as one of the worst effects of our unhappy divisions, that they are a hindrance to the progress of the Gospel. This is true of the three forms in which divisions appear—war between Christian nations, discord between Christian Churches, internal divisions between members of the same Church.

It is all in vain that we palliate the wars of Christendom under the plea of necessity, or gild them with a halo of glory ; everything that is contrary to the Gospel must be a stumbling-block to the unbeliever. The present century has made no advance upon those which went before it. The time has not come when we can expect the Jew or the Moslem to accept the dominion of the Prince of Peace.

The same must be said of the strife of Churches, which present to the eye of the unbeliever the spectacle of Christ divided. Constantinople, as

has been said, fell four hundred years ago amidst the divisions, partly through the jealousies of the Eastern and Western Churches. The same divisions still remain unhealed, and thus the Gospel, robbed of its appointed evidence, has no power to overcome the stubborn faith of the Moslem, that there is one God and Mahomet is His prophet.

A sorrow, more felt, because more near at home, is that which springs from our own unhappy divisions. It is not for me to say who is right or who is wrong. But I venture to say that if we cared more for the Gentile world, we should quarrel less about our differences at home. The great Apostle of the Gentiles knew the mind of Christ, and therefore it was no vain advice, but words of truth and soberness with which he exhorted the Corinthians: "I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10). It was when they that believed were of one heart and of one soul, that believers were the more added to the Lord, multitudes both of men and women (Acts v. 14): so mightily grew the word of God and prevailed (Acts xix. 20). See, then, what is at stake. The world is open-

ing around us. The great feast of ingathering is at hand. God who has scattered the nations into all lands, is now gathering them into the fold of the One Shepherd. His word is one. Translated into a thousand tongues of men, it is still the same. The sheep will hear His voice. But they know not the voice of strangers. For the sake of the scattered sheep, I beseech you, speak all the same thing. Some say that these differences are inevitable. Just the same is the excuse for war. Is anything too hard for Christ? Does He pray for that which is impossible? If unity be unattainable by man, how can the unity of the Church be the evidence for the conversion of the world?

Next year, we trust, another great effort will be made among ourselves, and throughout all the branches of the Anglican Communion, for the re-union of Christendom. It is not part of to-day's subject to set forth the opportunities which we possess in the position occupied by our English-speaking race in all quarters of the globe. But one word on this—can we doubt that this dispersion of a Christian race in the midst of the heathen is providentially ordained to further the spread of the Gospel? If then the Bishops of a hundred Churches come to us to take counsel with their English mother for a

grand scheme of missionary aggression upon all the dark places of the earth, shall we not be ready to lay all our differences at their feet, to bid them tell it out among the heathen, that we are all of one heart and of one soul; that this blessed unity is making us more earnest in prayer, more abundant in almsgiving; that our bowels yearn towards them with the love of brethren, that our best gifts, our sons, our daughters, our ripest scholars, our holiest men, our Martyns, our Whyteheads, our Pattesons, are ready to enter into every open door, and to occupy every vacant field? Such a message as that, carried back by the Bishops returning from the next Lambeth Conference, will make the ends of the earth rejoice.

To sum up all in a few simple words, I ask the question—Are we satisfied with the work which is being done for missions? Is any one of us satisfied with what he himself is doing? Does the work done bear anything like a due proportion to the need? The need is daily increasing, but the supply remains the same. That average number who give their conventional subscription, that larger number who give some small coin at sermons, that scanty number who attend and give at meetings, do these represent the Church commissioned by its

Lord to preach the Gospel to every creature? We require ten times, ay, a hundred times more than the present result of that penurious system. We need more burning love, more earnest prayer, more self-denial that we have more to give, more self-devotion that we may give of our best; the will of Christ must be the measure of our obedience, for the work which He has given us is to convert the world.

THE CHURCH OF ENGLAND'S OBLIGATIONS AND OPPORTUNITIES.

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”—DEUT. iv. 5, 6.

IN undertaking, not without diffidence, the subject entrusted to me, and not without prayer that it may not suffer at my hands, I assume that many present will have heard what has already been urged as to the Church's Missionary duty by one who, of all men in our generation, is entitled to an attentive hearing on a subject on which he is so pre-eminently qualified to speak. It will be scarcely possible, however, for me to enforce the special duty of the Church of England in her Missionary aspect, without some passing and introductory remarks on Missionary duty generally, which make that duty, in the

case of the *Church of England*, so special and so imperative.

I have not to draw your attention to the Divine command which lies at the root of all Missionary enterprise, and which is for us simply to obey. I have not to show how that Divine command to "preach the Gospel to every creature" is at once our authority and sanction, wholly irrespective of, and unaffected by the success or failure which may attend our efforts. I have not to point out to you that we are not to be spurred on by success or discouraged by failure, as if success were to be the only stimulus to Missionary zeal, or as if failure were to be an excuse for relaxing in our efforts to evangelize. The plain duty is enforced without any pledge being given of unfailing success, or without any qualification which would justify neglect of the duty, on the ground of apparently barren or inadequate results.

It has become so much the habit to estimate Missions by *results*, flippantly to calculate the cost of the individual convert; to compare the income and expenditure of our great Societies with what so large a sum of money ought, as we suppose, to produce, that we forget that while such efforts—reaching to the remotest parts

of the habitable globe—cannot be attempted without considerable expenditure, the work in view is wholly different from any other in which human instrumentality is actively employed. The work of our Missionary Societies is distinctly *spiritual*: it is not colonization; it is not commercial enterprise; it is not monetary speculation. The work is purely *spiritual*, and the results rest in the end with God. The money contributed in support of our Societies is not contributed with an eye to such profit as an equal sum contributed to an undertaking less purely spiritual might not unreasonably be expected to return. The souls of men can be represented by no money value. They are beyond all price. Calculate the price of a convert and, costly as it may seem to those who can bring themselves to take so low a view of Missionary work, what is that cost, balanced in the scales of the Sanctuary? We may safely shelter ourselves under our Saviour's estimate, "What shall a man give in exchange for his soul?" We come, moreover, to speak as if conversion *must* follow on the preaching of the Word, and as if Missionaries were almost wholly responsible for the results of their labours. They are but instruments in higher hands, carrying out God's purposes, doing His bidding, obeying His will,

proclaiming His Gospel to ears willing or unwilling to receive it. They simply declare that which man, as a free agent, is left at liberty to accept or refuse, and the work of Missions abroad is no more to be disparaged or neglected, because whole nations are not converted to Christianity, than the ministry at home is to be despised or discontinued because whole congregations are not brought by many sermons to a saving knowledge of Jesus Christ. The command to evangelize is divine; one to be simply and without question obeyed, and the obligation is in proportion to our privileges and opportunities. It is a confessed and general law pervading every department of creation, that a special privilege implies responsibility. It is especially true of spiritual privileges and of those talents which one people above another has been elected to enjoy. This is frequently insisted on in connexion with the Jewish Church, and with the people of Israël, who for reasons, to us inscrutable, were privileged in being made the custodians of the faith. To them, as a sacred trust, were committed the "oracles of God," and together with that trust and privilege came the obligation to use it in the direction which Providence indicated, and which circumstances, allowed of God, so largely

facilitated. For we have not to *create*, so much as to *use*, our opportunities.

In the eyes of the world the Jews were a privileged people. They were the subject of special Divine favour. They enjoyed peculiar opportunities for communicating and perpetuating that knowledge of the one true God, which was their creed, their rallying point, their power amidst the prevailing ignorance and superstition of heathenism. And notwithstanding their sins and shortcomings, notwithstanding that proneness to forgetfulness of God which called down the chastisements by which He would recall His people, God was glorified in the sight of the Gentile world. A profound impression was made on those who were not ignorant of the "specialty," so to speak, of the Jewish people. Not only at the Court of Pharaoh, but far beyond into the land of Canaan, the "terror of the Lord went before the armies of Israel." In the reign of Solomon the tendency of the Jewish system to diffuse the true knowledge of God appears increasingly conspicuous. During the Captivity, the Jews were settled amongst some of the most civilized and cultured empires of the world; and wherever they migrated or sojourned the heathen were irresistibly attracted by them. In individual cases, such as those of

Nebuchadnezzar, Darius, and Cyrus, we have public and solemn testimony to the God of Israel, which cannot but have contributed to check the idolatry against which the Jew protested. The religion of the Magi was reformed through the influence of Jewish teaching. The sacred books of the Buddhists are not without trace of an earlier and more true creed. Greece was enlightened by the travels of Thales into Egypt. As intercourse between Europe, Asia, and Egypt increased, access to the sacred treasures and store-houses of Revelation became more frequent and practicable. Greece, so indebted to Egypt as the school to which her philosophers resorted, was gradually prepared by her almost universally-spoken language to be the medium of communication, by which the truths of Christianity might be permanently secured. The formation of the celebrated library at Alexandria, at that time the largest colony of the Jews, attracted literati from all quarters, and gave the Gentile world peculiar opportunities for studying Jewish tenets.

Thus, and in many other ways, indicated by the finger of God, the Jew leavened the thought and life of those with whom he was brought in contact. Add to this the multiplication of philosophic sects arising out of ignorance of the one true God; the endless

disputations of schools; the powerlessness of these to satisfy the cravings of the human heart; the vagueness and unsubstantiality of so-called beliefs; the general restlessness of thought; the spirit of inquiry; the searching after truth; all this was doing the sappers' and miners' work preparatory to the assault on the citadel.

This also attracted the mind of the observant world to the Jew, who, wherever he went, did not regard his creed as connected only with his own land, but took it with him into his expatriation and exile. The Jew carried with him civilization and culture with their commanding advantages; he carried also that religion without whose salt civilization and culture become the occasion of slow but sure decay. He presented truth, not in fragmentary and undisciplined forms, but in its entirety and order as he had himself inherited and received it, together, as far as possible, with the organization of a stated ministry and the accompaniments of ritual. This was his first care, that his co-religionists, under all circumstances, however altered or modified, should never be without the means of grace, or be deprived of the privileges which they once enjoyed. This is not more true of the Jew of the past than of the Jew of modern times.

Thus they were "witnesses" for God, preserving, as custodians of His truth, what but for them would have been lost to the world as water is lost in desert sands. Thus they interpreted the Divine command, and obediently acted upon it, not so much by extraordinary and spasmodic efforts, as by the more ordinary and natural, regarding religion, as they did, as an integral element of human life; and so it came to pass, that friend and foe agree in saying of them, "Surely this great nation is a wise and an understanding people."

Is it exaggeration to affirm that England enjoys in all those respects in which true greatness consists a position second to no other nation, and, making the most of our divisions, is not our National Church specially privileged? Is not ours the land of religious light and liberty? We have not the open infidelity of France. We are not saturate with rationalism. We do not groan under the bondage of superstition. We may have in sporadic forms our sceptics and rationalists, and some few who would repudiate the Reformation; but we are not known and characterized as an infidel people. We are not suspected of general unsoundness or deep-rooted unorthodoxy. We possess the Bible in its unadulterate purity, free of access

to all, within reach of the humblest and most poor. Proudest of all the titles of our gracious Sovereign is "Defender of the Faith;" most precious of all crown jewels is the Coronation Bible. The Church of England holds the truth as once delivered to the Saints. Apostolic in her origin, constitution, and discipline; Catholic in her teaching, ritual, and ministry; purged of error at the Reformation, purified by trials, chastened by not a few troubles; to what other of all religious denominations can you point of which you can affirm that which may be affirmed of our beloved Church? Notwithstanding much which thoughtful men would desire to see otherwise in her, she is a privileged Church, and has within her powers, capabilities, and opportunities such as no other Church equally enjoys. Has God given Great Britain the proud and enviable position among the nations of the earth; has He set her on this pinnacle of substantial greatness; has He so brought it about that amidst gross superstition, perversions of truth, additions to it and subtractions from it, amidst infidelity, rationalism, and error; she, in her organization, order, and doctrine, should possess the truth solely for her own use, her own people, her own soil? With all her opportunities and facilities for spreading

it, is she not like what the Jewish Church was in her days—a “light to lighten the Gentiles”? What a claim, for instance, those have on our sympathy and care who quit our shores for other climes! Ours is a great colonizing country. While France, Spain, and Portugal have attempted to colonize and have irretrievably failed, ours is an empire on which the sun never sets; and our Colonial Church is not the least of the bloodless conquests of the Church of England. The Cape and Natal, Canada, Australia, New Zealand are vast tracts of virgin soil occupied by the English Church, and all more or less possessed by emigrants from our soil. Year by year multitudes leave these shores because the land here is too strait for them, and because, in obedience to primæval law, the Caucasian race is fulfilling its destiny to replenish the earth and to subdue it. From our seaports are borne ships freighted with a living cargo, with those who, bone of our bone and flesh of our flesh, separate from us as Lot did from Abraham, and with the last connecting hawser let go, bid with weeping eyes a long farewell to the home which in all their exile is never forgotten. And who are they, as a rule, who are thus driven to seek foreign climes and a livelihood amid scenes so strange and far

removed? The answer is not far to find. They who like bees swarm off a thickly and rapidly increasing population, who clear away the luxuriant tropic growths and are driven into the wilderness of the earth, are men brave, sturdy, independent, and for the most part of the poorer and least provided for of our people. They have parted with all that they may make this one great venture of faith; and few scenes could well be more touching than are almost daily taking place, of families, torn up as it were by the very roots out of the land of their fathers, and driven by stern necessity to sorrowful exile. Hard is the struggle before them, making full demand on all their powers, entailing manifold sufferings and self-denials. It is no libel to assert that amongst our emigrants and colonists are many of little or no religious principle, who only want to be freed from conventional and irksome restraints to show how little hold religion has ever had upon them. We have, therefore, to watch and provide against an irreligious colonization—against this advancing wave of our civilized life being nothing but the bitter waters of irreligious life—against the importation of the vices of a more cultured race without the antidote that shall sweeten and counteract the inevitable tendencies of civilization.

Universal experience shows that a new settlement brings with it a time of suffering, of danger, and of increased demoralization to the heathen people among whom it is made. And how is this to be corrected? Our emigrants have not, as a rule, the time, the education, the means for any object beyond that which incited them to emigrate. It is with the utmost exertion that they can win from the earth the bare necessities of existence. They do not bear within themselves the elements of reproducing the Church of Christ. They do not emigrate or colonize with that object; and it is with what has been so happily called "the ravelled edge" of an emigrating population, with that first margin between absolute barbarity and civilization that the Church of Christ has to do, lest, for lack of the means of grace, they, already relieved from the restraints of religion, should lapse into a state worse than heathenism. It is our plain duty, it is laid upon us for the honour of our God and of His Church to protect Christianity, as far as possible, from the reproach, the scorn, the shame that would be cast upon it, if going forth to occupy new soil, and to dispossess or profit by the heathen, our centres of colonization became foci of demoralization, and not centres of evangelizing influence.

The object of the colonist is not, it is true, to evangelize, but to gain his livelihood ; but he represents this country in foreign climes, and the margin land of heathenism having no other opportunity, or it may be standard, by which to judge of us and the merits of our creed, cannot but form its conclusions, favourable or otherwise, by what it shall discern in the example and conversation of those who avow a faith which claims to be both superior and divine. It is for us at home, until the condition of our colonists become more settled and they can maintain their own independent ministry, to see that they do not, as they have been known to do, forget the very day of the Lord's Resurrection ; that they do not lose the habit of baptizing their children and of giving them Christian names. We have to take care that they have in their midst something to counteract the peculiar temptations of a life spent often amidst the offscourings of other nations, as in the gold-fields of California and among the miners of the Rocky Mountains. We have to see to it, that opportunities of Holy Communion shall not be wanting ; that in the hour of sickness there shall be at hand those loving ministrations which in health may have been rejected, but which in the hour of sickness the

most hardened rarely refuse ; that the offices and consolations of religion shall be near the dying, and their pillow soothed with words of peace. How welcome, as streams in the desert, is the reading of God's Word, and the voice of prayer, and the familiar hymn to those who, settled in New Zealand, or amidst the boundless "runs" of Australia, or separated *longo intervallo* in their scattered sheep-farms from all that everywhere gives life so much of its zest and enjoyment, watch for the occasional pastoral visit of some servant of Christ ! How they long for his coming ! With what eagerness they listen to the Word ! With what deepened meaning do they partake of that Communion which is still the bond of the house or company everywhere of all faithful people ! With what gratitude is the missionary welcomed, and with what prayer bid God-speed ! They say the emigrant loves to cultivate the simplest plant that recalls his fatherland. He seeks to reproduce all that shall remind of tender memories. Is it not for us to follow him out, or rather accompany him with his Church, his Bible, his pastor, his school, nay, yet more, with that message of the Gospel which is as some dear familiar song in the house of his pilgrimage ?

The call for this spiritual oversight of our own countrymen becomes more and more obligatory with our increasing opportunities. Commercial enterprise offers her fields for conquest, our maritime greatness opens a thousand ports for our navies. The exigences of a new condition of existence and a desire to imitate our institutions, or to possess new facilities of locomotion, are so many openings of new life to our mechanics, engineers, and skilled artisans. The rivalries of trade lay all lands under contribution. The love of travel and exploration discovers opportunities which a few years ago were practically unknown. The face of the white man is becoming more familiar to almost all the tribes of the earth. Our language is being everywhere spoken. As a nation we are being brought in contact with every form and phase of heathenism. Not a year passes but the Bible is translated into some new tongue by the outposts of Christianity. Are not all these opportunities?

With some of the wider fields of Missionary work we are all familiar. But the present may be called an "age of opportunities." One of the most remarkable is that afforded by *Coolie* emigration. In the Mauritius alone one quarter of a million are employed under a five-years' engagement. Fifty thousand therefore, returning

every year to their own country or emigrating into other lands, carry away with them some mark or other of having been for a time in contact with Christian Englishmen. This is especially true of the West Indies and Guiana, where large numbers of Coolies are brought from Hindostan; and many who were proof against the Missionary's efforts or arguments on their own soil, are found ready and willing to learn of him when removed from the sphere of the influence of their own people. *China*, with its teeming millions, is being attached to us from the Indian side, and our *Burmese* Missionaries are forcing their way up to the North-East. In *Africa* the territory of Great Britain is steadily increasing. The annexation of *Kaffraria* and the recent annexation of Transvaal, the recent establishment, by Bishop Steere, of a Mission on Lake Tanganyika, all show the possibility and probability of all the regions which the great Livingstone explored being sooner or later occupied by our Missions. In *India* the whole state of the native mind, the general knowledge of English, the avidity with which sceptical works are read, show that the ancient superstitions are fast losing their hold upon the people, and that Christianity or infidelity must ere long be their choice. In *America* the colonization of the Saskatchewan,

by which a belt of country 1000 miles long and 200 wide is continually receiving English emigrants, is a great fact and a great opportunity. As an outcome of the work which the S.P.G. more particularly contemplates, Training Colleges for the education and qualifying of a native, indigenous clergy, exist not only amongst converts from heathenism, but amongst the colonists themselves.

Thus, in the course of time, the world already girdled by our civilization, and gemmed with our Colonial Sees, will have, as one result of Missionary enterprise, an established, stated, and organized Ministry. Nor must we ignore but give equal place to the operations of the great kindred Society, viz. the Church Missionary Society, which addresses itself more directly and immediately to the heathen, and is England's more especial representative in that wide field of opportunity for evangelization; opportunities arising out of our easy and constant communication with every part of the world, and our intercourse or contact with every known form of ignorance and unbelief. The "Gospel of Christ is the power of God to every one that believeth." What darkness so gross that it cannot irradiate it? What else so satisfies the deepest cravings of heathendom? What is there

shadowed forth in imperfect belief which does not find happy solution in the Atonement of Christ? Underlying all mythologies there is a substratum of truth. Debasing as are many forms of idolatry, the Missionary generally discerns some *point d'appui*, some platform on which to present "the truth as it is in Jesus." And so, year by year, a devoted band of men are praying and preaching and toiling for their Master in regions clearly indicated by the finger of God as they are successively opened up to the English people, and as the cry comes across the waters, "Come over and help us." If one of our Societies devotes itself more especially and primarily to where civilization touches on barbarism, and seeks indirectly through her ministrations to attract and leaven heathenism, the other Society would take heathenism by a more direct and open assault, not so much hanging about the skirts as striking home to the very heart of Central, East, and West Africa, in the centre of Persia and Japan, the Non-Aryan portions of India, and the vast populations of Mohammedanism. And, thank God, a great and good work is being silently but persistently carried on by those who represent our faith in every part of the habitable globe! Amid much to disquiet if not to distress, together with the

decline of faith predicted of these latter times, there is a great work going on for God, there is a marked outpouring of the Spirit, there is a quickened activity of the Church which few can fail to observe. Never was there a louder call on the Church of England to do her work faithfully and prayerfully than now when forces gathering strength are arrayed against her, and when those who were wont to be regarded as jealous for truth and for the maintenance of religion, are confessedly as a body fast drifting away from the tradition of their forefathers and becoming a political engine, sinking all difference of opinion in a common desire and aim to weaken, if possible, the status and influence of the Established Church. To my mind it appears more and more evident that it is to the Church of England that we must look now-a-days for evangelization. There are bloodless battles and unstained conquests which it is for us as a Christian nation to win. We have a great army fighting under the banner of the Cross, and if we cannot be said to be a great military nation, yet when the sword shall be once more sheathed, and nation shall not war any more, surely ours will be the greater glory and the prouder boast, if, not with carnal weapons but with spiritual, we shall have been mighty in pulling down the strongholds of

Satan; if that banner shall have been borne aloft on which is inscribed "Hoc signo vinces," and if we shall have so used the high position which is ours and so sought to communicate our spiritual privileges, and endeavour to diffuse a saving knowledge of Christ to perishing sinners, that this shall be the verdict posterity shall pass upon us, "Surely this great nation is a wise and understanding people." And all of us who are interested in Missions, who are praying that Christ's kingdom may shortly come; all who know the "constraining love of Christ," and the preciousness of the great salvation will continue in prayer for God's blessing on the great work proposed and carried on by our twin Societies. It will be no little gain to the good cause if some, because of what they shall have heard throughout this series, shall resolve that they will henceforth devote a portion of their income specially to the dissemination of Gospel truth; if they be led to reflect how much is spent on self as compared with what is given to God; how much might be spared out of the "Vanity Fund or Hobby Fund or Folly Fund," and conscientiously given to further a work which has a foremost claim on the sympathies and alms of a Christian people.

It will be some gain, if our interest in the now

annually-recurring "Day of Intercession for Foreign Missions" be enhanced, and we make it more the occasion of national supplication. It will be some gain, if it incline us to make mention in our private prayers of those who, forsaking all for Christ, are labouring for those far from home as dear to them as to ourselves; if it lead us to pause and reflect that great privileges are given us to be used, and if it excite the salutary fear lest by neglect these privileges should be withdrawn; lest it should be with us as it is with the Holy Land, scorched and seamed by the prints of wild torrents which once were ducts and conduits of gracious rains, and where once were laughing valleys are now dried up water-springs! God forbid that this should be of England and of her Church as a witness to the world! rather be this our resolve and prayer, in these familiar words:—

"Can we, whose souls are lighted
With wisdom from on high,
Can we to souls benighted
The lamp of life deny?
Salvation, oh! salvation!
The joyful sound proclaim,
Till each remotest nation
Have learnt Messiah's name."

THE CHURCH OF ENGLAND'S QUALIFICATIONS.

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—EPH. iv. 16.

THE subject allotted to me this afternoon is that of the qualifications of the Church of England for its Missionary work, and I am also invited to suggest such reforms and improvements in our system as the case may seem to require.

If we were to state in the briefest terms the qualifications of the Church of England, we should be satisfied to say that by the grace of God she has been enabled to retain, in all their fulness, at once the Evangelical Truth and the Apostolical Order of the Church Catholic. As we look around on the other Churches and Sects of Christendom, we see on the one hand some which have departed from the purity of Evan-

gelical Truth, and on the other hand those which have abandoned the Apostolical Order. It is not for us to say how far such errors have affected the relation of those bodies to the One Catholic Church ; or how far their qualifications for their Missionary work have been lost or injured by those errors and shortcomings ; but by a comparison with them, we may the better be enabled to understand and to appreciate the special qualifications possessed by our own Reformed Church. If we are to evangelize the world as our Lord has commanded us, it must be by a pure Evangel ; we must go forth in the fulness of the blessing of the Gospel of Christ. And if we are to make disciples of all nations, it must be by a perfect discipline, the discipline ordained and instituted by the Master, the Divine order in which He has constituted His Body the Church. And such is the heritage, such are the endowments of the Church of England. Among all the religious communities of Christendom—we are bold to say it—none is more entirely, if I may so speak, saturated with Gospel Truth. None has given so large a place in its services to the Word of God itself, as our Church has done in her daily Lessons, her daily Psalms, her weekly Gospel and Epistle. No other Church uses so largely the very words

of Scripture, in its offices, its thanksgivings, and its prayers. Nor does our Church stop short of declaring, as St. Paul speaks, all the counsel of God. While she shows herself to be at once the witness and the keeper of Holy Writ, she does not forget that the Church of Christ must maintain the Ministry not only of His word, but of His sacraments. While she preaches to us in all its simplicity, the fulness and freeness of the Gospel, the power of the Precious Blood, the saving grace which is free to all, the water of life which whosoever will may take, and take freely ; while she interposes no hindrance to the direct and secret communion of the individual soul with God, she yet holds out to her children and presses upon them those divinely appointed channels of blessing, those Sacraments “ordained by Christ Himself,” by which He is pleased especially to convey His saving grace, and to apply the power of His precious blood. She has not learned to regard them on the one hand as magical charms, nor on the other as merely badges or tokens of Christian men’s profession, but as certain sure witnesses, and *effectual* signs of grace by the which God *doth* work invisibly in us. And yet again while she thus separates from all other ordinances, as being far above them all, these Sacraments, ordained by

Christ Himself, she no less faithfully follows in all the ordinances of His Apostles, and walks in their ways, whether they have been made known to us directly in the pages of God's word, or indirectly by the teaching and the custom of the primitive Church. Thus she conveys to her children not only the grace of Baptism, but the gifts of the Spirit in the laying on of hands, and offers them her help and her counsel in all the crises of their spiritual life, that by the grace of God they may be perfect, thoroughly furnished unto all good works. Thus does she approve herself as at once the ambassador for Christ, and the steward of His mysteries. She proclaims no new doctrines, nor deals deceitfully with the word of God. She invents no new sacraments, nor does she mutilate the old. She does not pretend to feed her children with material flesh, when God is giving them Heavenly bread. She does not satisfy the craving for a mother in Heaven, when God has taught His people to say "Our Father." But neither does she abandon or withhold one iota of Catholic truth, of the faith once delivered to the saints, although her sayings may be hard to the natural man; and though the unbelieving world may scoffingly ask, How can these things be? She proclaims the mysteries of grace whether men will hear, or whether

they will forbear; yea, even though it should be with her as with her Master, when He spoke of those very things; "from that time many went back and walked no more with Him."

But besides this ministry of the Word and of the Sacraments, the Church of England possesses in the very order of her Christian year a further means of pressing home upon the mind and heart, and especially of the simple and the ignorant, the great truths of salvation. For what is her round of holy seasons of fasts and festivals, but one continued proclamation of the truth as it is in Jesus, a preaching of Christ Himself in all the consecutive aspects of His redeeming work. And it is easy to see how these successive commemorations of the facts in the life of our Blessed Lord must be a very powerful advantage to the Church in her Missionary work, whether in bringing home the truth to those who are still in heathen darkness, or in deepening and strengthening the faith of those who have been already converted. I am disposed to think that this is a much more important point than at first appears, and that it not only places the Church of England at a great advantage in comparison with religious communities who have no such system, but also suggests the necessity of faith-

fully observing these holy seasons wherever an endeavour is made to proclaim the truth of the Gospel and to plant the Church of Christ.

But let us pass on from Evangelical truth to Apostolical order. I have pointed out to you how among all the religious communities of Christendom none has more fully and unreservedly maintained the truth of the Gospel. I now venture, to add, that none has preserved more faithfully the order of the Apostolic Church. That threefold order might seem to be in some sense a reflection of the threefold personality in God Himself, and it is interesting to observe that it belonged to the Jewish Church no less than to the Christian, and can be clearly traced even in those transitional periods through which the one passed into the other. For, as in the Jewish Church, we find the distinct and separate orders of High Priest, Priests, and Levites, so in the days of our Blessed Lord, we have Himself, His Twelve, and His Seventy; and later on, when He had returned to His Heavenly throne, the Apostles and Presbyters and Deacons, till after the Apostles too had passed away the Church attained to its ultimate development, by the elevation of some among the Presbyters to be overseers of the rest, leaving the Church as it has ever since con-

tinued and still remains, thank God, among ourselves, with its “threefold cord not quickly broken”—its Bishops, Priests, and Deacons, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Believing as we do, and as our Church authoritatively declares, that it is evident that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church, we cannot but regard it as a special qualification in our own Branch of the Lord’s Body, for doing the work which He has assigned to us, that while in the matter of the Gospel truth we have neither dared to add unto the word which He commanded, nor to diminish ought from it, so in respect of the divinely constituted order of His Church, we have neither taken away from the words of His book, nor added ought unto it. There are those on the one side who, misled by causes which we need not now investigate, have abandoned this order for others of their own devising, or have retained it only in a mutilated and imperfect form ; while, on the other hand, there is one at least among the Churches of Christendom which has added to it another order of her own, one so absolutely essential if it were ever intended—of such

paramount importance if it have any reality at all, that the mere silence of the Word of God concerning it is sufficient to stamp it as one of the commandments of men. As I have said before, it is not for us to determine how far such departures from the original constitution of the Church, whether in excess or in defect, may avail to interrupt communion with the Divine Society, instituted by our Blessed Lord and ordered by His Apostles; nor ought we for a moment to deny or to forget the devotion and success with which both from the ranks of Rome and of Nonconformity men have laboured for the conversion of the heathen, in the distant ends of the earth. But this at least we may say that to have been enabled by God's grace to hold fast the whole truth, and nothing but the truth, and to have retained in all its completeness the order of the primitive Church, to have preserved at once the Apostles' doctrine and fellowship may fairly be reckoned as one of the special advantages possessed by our Church, when, at her Master's bidding, she goes forth into all the world to preach the Gospel, and to make disciples of all nations.

I have dwelt at length upon these characteristics of the Church of England because they

are in truth her highest qualifications for her Missionary work. If we have any faith in the wisdom of Him who knew what was in man, or in His promise to His Apostles and His Church of His abiding presence with them, and of the guiding of His Holy Spirit, we cannot doubt that the truth which He has bequeathed to us, and the ordinances which His Apostles have handed down to His Church are of all means the most fitted to win souls for Christ, and to keep them safe for Him, to turn them from darkness to light, and from the power of Satan unto God.

We need not add one word to confirm this conviction, so far as it relates to the deposit of the Truth. In her conflict with the powers of darkness, and with the prince of this world, the Church can only conquer with that weapon which God has put into her hand—the sword of the Spirit which is the Word of God. It is only by manifestation of the truth that we can commend ourselves to the consciences of men, in the sight of God.

But as regards the system and order of the Church it may be desirable to consider a little further the advantage which is found in them for Missionary work.

It is difficult to overrate the importance of the

Church's system in gathering in the heathen to the fold of Christ. However great the zeal or the ability of those who labour as individual Missionaries, where nothing is recognized beyond the limits of the congregation, and where all depends upon the personal work and personal influence of the individual, it will be easily understood, as indeed it has been frequently seen, how soon such a work may be undone and come to nought through the operation of the changes and chances of this mortal life. Such a case I remember well, in an Eastern country, many years ago. A most devoted Missionary had toiled for years among the Chinese and Malays where his lot had been cast, and his converts had become a goodly company. But suddenly the hand of death was laid upon him, and he was taken to his rest. The little band of native Christians, were now not only like sheep without a shepherd, but without a fold. For months they were necessarily left without a minister, and then with no Church system to hold them together and no outward bond of fellowship with the great Church of Christ, they one by one fell back into their old heathenism when the gracious influences which had enlightened them had been unhappily withdrawn. But had there been in such a case the

system of the Church, even if for a time no other Missionary had come to minister the word and Sacraments, the Offices of the Church would at least have furnished them with materials for united though imperfect worship, and some one or other of the holy seasons would have come round to quicken their languishing faith; some Advent or Christmas or Easter or Pentecost with its Gospel message, the season itself speaking as with the sound of a trumpet to rouse them to hold fast the faith which they had once received. But still more would the case have been altered had the Church been planted there in the fullness and completeness of its order; for then another, it may be one of themselves, would have been set apart to fill the vacant place, and the work of the Church would have gone on to prosper.

But this leads me to consider, in the second place, what deficiencies or mistakes in the Missionary work of the Church may call for alteration or improvement with a view to its greater efficiency in gathering in the heathen to the fold of Christ.

And, first of all, I venture to think that the special difficulty and danger which we have now been considering, may lead us to doubt whether it be desirable to scatter our forces, as we have

sometimes done, and to place a single Missionary here and there at a great distance, it may be, from any of his brethren, to stand alone face to face with the difficulties and temptations of his Missionary work. I know that this is often done with the earnest desire to spread as widely as possible the knowledge of the truth. But I am disposed to question whether, even with this object in view, another course of action might not be more efficacious. It cannot but be a serious disadvantage to any minister of Christ to be placed in a position of so great isolation from brotherly counsel and brotherly sympathy. Our Blessed Lord sent His Apostles two and two on their first missionary journey, and the other seventy also were sent out in a like order. And it seems to me that at the very least this amount of mutual support and sympathy should be secured for the Missionaries of our Church, that never one alone, but in every case two should be sent to work together in the gathering in of the spiritual harvest. But I venture to think it would be better still if in any heathen country where Missionary work is being done, a few important positions should be selected, and these strengthened to the utmost of our power, that the Church may have a good hope to strike

her roots deeply in these centres, and there growing and spreading to stretch forth her arms in God's good time to the country all around. The Gospel would thus be, indeed, like leaven working and spreading till it leavened the whole lump. Each of these stations, with its ecclesiastical establishment, would become a centre of light as well as of work. The Christianity thus developed would be stronger and healthier. The Church would be presented to the eyes of the heathen in its true aspect as a great Christian brotherhood—a body of many members mutually helpful and mutually dependent. A larger body of worshippers would be gathered together, and engaged in worship more worthy of the Being to whom it should be offered. Such results as these could never be obtained by the labours of isolated Missionaries however devoted and able. The Church, thus planted, would have a self-expanding power which could be generated in no other way, and the evangelization of the neighbouring districts would be accomplished, I believe, as quickly, and beyond all doubt more surely, than by efforts more detached and independent, such as are generally made. It is true that many stations must thus be left unoccupied which might otherwise be supplied with at least

one Missionary ; but that we must leave with God. We can but use to the best advantage the means which He vouchsafes to us, and for the rest we must be content to wait and to pray. It would certainly appear as if this were the method of the Apostolic Church. Even St. Paul seems never to have been alone, except for some brief periods, in any of his Missionary journeys. Nor do we ever read of his finding in any of the places which he visited a *single* Missionary labouring by himself in the preaching of the Gospel. In the widely-extended country of Asia Minor, it was after all but in a very few places that the Church was planted ; but there it seems to have been strong. Again and again we read of a number of elders. And although it be true that in those Apostolic days the Church grew and multiplied with a rapidity far beyond our modern experience, yet it is the principle of operation rather than its extent which we are now considering—the practical adoption of the method of ecclesiastical centres, from which in time the Word of God went forth both far and near.

But such an arrangement would be eminently helpful, not only to the building up of the Missionary Church, but which is equally important—to the deepening and strengthening of the

spiritual life of the Missionaries themselves. No work has greater need of mutual counsel, of spiritual fellowship, of united prayer. The chapter¹ which has been read to us as our Second Lesson, contains the account not only of the first missionary journey, but of what would now-a-days be called a time of spiritual retirement or retreat. It was when the Apostles had returned from their Mission work that our Lord addressed to them the invitation, "Come ye yourselves into a desert place, and rest awhile." And the strength and success of all work for God, will ever be in a great degree proportioned to the amount of prayer with which it is mingled; and the blessing promised by Christ, where two or three are gathered together in His Name, would descend abundantly upon the Missionary Church, if in such centres as I have described the clergy could continually meet together, to unite their supplications and their thanksgivings before the Throne of Grace.

But another mistake, as it appears to me, is frequently making itself felt with respect to the proper characteristics of the Church in foreign lands. The very admiration which we all most justly feel for the formularies, the liturgy, the

¹ St. Mark vi.

articles of our own Church, has a tendency to make us forget that every Church must have its own peculiar characteristics corresponding to the habits, the character, the antecedents, the idiosyncrasies of the country to which it belongs. Take, for instance, the case of India. Is it reasonable to suppose that all the arrangements, the services, the theological statements which are in harmony with the character and the history of our own country, and of our own age, should necessarily be suited to the requirements of a country so distinct and different from our own in every particular? Is it enough to translate into their language our Offices just as they are? Is there not a good deal in our Book of Common Prayer which is foreign to the habits of thought and the religious tendencies, both of the Mohammedan and the Hindu? And on the other hand, is there not much which might be added to our services to give expression to the religious longings and aspirations of a people so differently constituted and circumstanced from ourselves? Every nation has something to give to the Catholic Church as well as to receive in the matter of faith and of worship. The body of Christ, as St. Paul reminds us in our text, is "compacted by that which every joint supplieth." And the Church at large would

certainly be the loser, if no new forms of worship, no new aspects of truth, were added to the Catholic treasury of faith and devotion. We have been too long contented to think only of extending the English Church into other countries instead of planting in each country its own proper branch of the Church of Christ. We want an Indian Church for India, an African Church for Africa. Churches with "one Lord, one faith, one baptism;" but diverse in their modes of theological thought, and in the character of their public worship; diversities of operation, but the same Spirit; races with not only their own mother tongue, but with their own spiritual language, speaking to God and of God in their own way, and according to their own necessities and desires. To impose upon them exactly our own expressions, to present the truth from our own special standpoint, would be to perpetuate what might be called the exotic character of the religion which we teach, and to hinder it from ever becoming in any real sense the religion of the people themselves. Take, for instance, the Thirty-nine Articles in their relation say to the Indian Church. How perplexing as well as unedifying to the Hindu mind would some of them appear. On the other hand, new Articles would very possibly

be needed in every native Church to meet the peculiar errors which might be prevalent among the people, or to guard them against special temptations to which they might be exposed. As for instance in the Church of India, an Article denouncing the principle of Caste, or condemning the practice of polygamy, or distinguishing between the reputed Avatars of Vishnu, and the Incarnation of our Blessed Lord.

It might at first sight seem that such diversities as these would scarcely consist with the unity of the Church; but, in truth, it would only be unity in diversity. The Creeds of the Church would be everywhere accepted, the Sacraments everywhere administered, the Gospel everywhere proclaimed. And the unity of the Catholic Church would be no more impaired by the diversity of usages, of formularies, or of articles, than the unity of the human race is lost in differences of language, of dress, and of customs in different parts of the world. This is a view of the question to which we *must* become reconciled if our Missionary work is really to prosper. The longer established our Mission Churches may have been the more they will need the application of this principle. In every country the Church must be truly a Native Church if it is to become the Church of the people. The

necessities of the case might often indeed require that, for a long time, English ritual and English formularies should be retained in use until the work had made some progress ; until the people themselves had been able to consider what their own requirements were either in articles of religion or in details of ritual. The ultimate object would always be to leave the Church with its own special characteristics, corresponding to its circumstances and its wants ; a Church with native members, native ministers, and eventually a native bishop, worshipping after its own fashion and governed by its own laws. Nor is there any practical difficulty in the way. The Act of Uniformity has, happily, no force in foreign lands ; it is essentially English, and is limited in its operation to England alone. But it is well worthy of early consideration by the Heads of the Church how some greater liberty and elasticity might be secured to Missionary Churches according to their several necessities, so as to enable them to hear and to speak, not only in their own tongues, but in their own way the wonderful works of God.

The subject entrusted to me has been so extensive in its range that I have only been able to point out briefly, and very imperfectly, one or two principles of action which might need very

careful consideration before they are carried into effect. But it seems to me that the time has come when some such modification of our existing arrangements might profitably be adopted. The matter is all the more urgent, because it is impossible not to perceive that these are times of very special blessing in our Mission Fields. On every side the door seems to be opening wide, and much wisdom and grace will be needed to use aright the opportunities which the providence of God is bringing before us. For these needed gifts we must earnestly pray, in the confident expectation that the Lord of the Church will give us a right judgment in all things. The days will come—and be it ours to hasten them—when the people that still sit in darkness shall see the great Light; and to all of us who are labouring in this blessed work by our efforts, our alms, or our prayers, the promise will surely be fulfilled, “God, even our own God, will give us His blessing. God shall bless us; and all the ends of the world shall fear Him.”

THE CHURCH OF ENGLAND'S MEANS AND INSTRUMENTS.

“Yea, so have I strived to preach the gospel; not where Christ was named, lest I should build upon another man’s foundation.”—ROM. xv. 20.

COMPARE these words with the following (2 Cor. x. 14—16): “We are come as far as to you also in preaching the Gospel of Christ: not boasting of things without our measure, that is, of other men’s labours, . . . to preach the Gospel in the regions beyond you, and not to boast in another man’s line of things made ready to our hand.”

Now, I have been asked to address to you to-day some thoughts on the means and instruments which Providence has placed within the reach of the Church of England for advancing the cause of Christ by missionary efforts in heathen lands.

The text which I have chosen seems to limit our sphere of missionary operation. The Apostle

describes the line of conduct he had imposed upon himself in his attempts to Christianize the world, viz. that it was wrong to interfere with other men's labours, undertaken in his Master's cause. To be sure, it may be urged, that all the other Missionaries of the Church, in St. Paul's day, shared with him the Lord's commission to preach the Gospel to every creature, and that, whatever differences of opinion and sentiment might exist between St. Paul's followers and those of St. Peter, St. James, or St. John, they all adhered to that unity of the faith which the rising influence of heresy had not yet been able to adulterate; and, so far as the Church had at that early time been crystallized into any very definite form of government, they were all subject to the same Apostolic order. Certainly, when St. Paul, during that preparatory seclusion in Arabia which followed his first call "to preach Christ among the heathen,"¹ meditated for three years on the vast work which lay before him; or when later at Antioch, after prayer and fasting, he was separated with Barnabas by the laying on of hands, for the work whereunto the Lord had called him; or later still when, on that memorable night which he

¹ Gal. i. 16.

passed at Troas, his mind in vision crossed over to Macedonia and reviewed the spiritual wants of the ancient cities of Greece, and of the western regions which lay beyond; or when, at last, travelling along the Appian Way he approached imperial Rome;—on all these occasions his mind must have been so filled with thoughts of the immensity of the work to which he was called, and of the inadequacy of the means and instruments placed in his feeble grasp for its accomplishment, that no thought could be more grateful to him than this, that the Lord did not intend to work by his agency alone. The large-hearted Apostle rejoiced, doubtless, that others were his rivals in the same glorious cause, and felt the full force of Christ's words, when He restrained the narrow jealousy of His disciples against others who were casting out devils in His Name. "Forbid them not, for he that is not against us is on our part."²

It is indeed commonly believed that the Church of Christ was more closely united in St. Paul's days than it is now; and that, notwithstanding the wide divergence of view as to the relative importance of certain Christian truths which the Apostolic epistles indicate, there were

² Mark ix. 38. Luke ix. 49.

no sects, properly so called, in the primitive Church : but, if there was an absence then of divisions, it is well worth our consideration, whether this did not arise from the greater simplicity of the Apostolic statements of doctrine and the absence of rigid formalism in the outward arrangements of the Apostolic Church. Men fresh from the scenes of the Lord's earthly life, animated by the remembrance of His look, and with the echoes of His heavenly voice still ringing in their ears, had their hearts' desires concentrated on the essence of that simple Gospel, which, amid all the diversities of their temperament or their degrees of intellectual progress, was common to them all.

They might indeed be liable to the temptation to gravitate into cliques,—“ I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,” but the human teachers themselves whose names were thus abused were at hand to rebuke them, and the Spirit of the Lord they loved taught them that “ Christ was not divided.”³ Hence, in godly simplicity, without thought of division in their love of one common Lord, the early Missionaries preached the simple truths their Master taught them, and moving forward to

³ 1 Cor. i. 12, 13.

the conquest of the world in a holy rivalry, they each rejoiced in the other's success, congratulating themselves if work which they could not overtake was accomplished by others more fortunate than themselves.

Do you not think, brethren, that if we were more truly Apostolic in our personal characters and in our teaching we also should be saved from some of those unhappy jealousies which, in our own day, more perhaps than in any previous time, have a tendency to sow dissension amongst those who, being brethren, ought certainly not to strive with one another but only to have one strife, who can do most for the Master's cause? Certainly this principle of the Apostle was in the minds of Bishop Daniel Wilson and Bishop Cotton when, landing at Calcutta, they thought of the some 200,000,000 of idolators who peopled the vast empire of Hindostan: they felt no jealousy lest other Christians holding fast by the central truths of the Gospel, though differing in discipline, should interfere with the work to which they had devoted their lives. They honoured, with a loyal attachment, and revered the institutions of their own branch of Christ's Church, but above all things they honoured the Gospel of their Master which that Church, with no faltering voice, proclaims;

they devoted their lives to do Christ's work according to that excellent way which they had received by tradition from their fathers; but they had no jealousy of others who were labouring according to their conscience to effect a similar work in the boundless field in some different and, as they believed, inferior form.

This, surely, has been the spirit of the greatest Missionaries who have laboured for their Lord during these nineteen centuries. As St. Paul felt, when considering the heathen degradation of the European Roman world of his day, so must our preachers feel when they look on the swarming millions of Asia and the remnants of the scattered aboriginal tribes who still linger in America, and the trackless wilds over which countless nations range in the dimly known continent of Africa. We have it on the authority of the biographer of Bishop Patteson,⁴ that Bishop Selwyn of New Zealand, entering on the care of the multitudinous islands scattered in the South Pacific, formed a resolution to deal only with totally heathen islands. Whatever superiority he believed the authorized Chief Pastor might rightfully claim, he determined "not to confuse the minds of the heathen by

⁴ Life of Patteson, vol. i. chap. 6.

the sight of variations among Christians, and thus never to preach in any place already occupied by Missions." This, we read, cut off at that time all the properly called Polynesian Isles, whose inhabitants are of the Malay type, and had been the objects of care to the London Mission ever since the time of John Williams; also the Fiji Islands, as they were then circumstanced, and a few islands which had been taken in hand by a Scottish Presbyterian Mission.

It is not, brethren, as if we argued that the differences which separate Christians are unimportant, far less as if we thought lightly of those blessings of Apostolic order which it is our privilege in our own branch of the Church to enjoy; but the thought of the difference between a heathen and a Christian appears to us so vast, that while we are contemplating the condition of the heathen all other differences sink in our estimate into insignificance, and even if we can believe that some preach Christ even of contention, still, with St. Paul,⁵ we are glad that, "notwithstanding, every way, whether in pretence, or in truth, Christ is preached:" we "therein do rejoice, yea, and will rejoice."

The principle then which, following St. Paul,

⁵ Phil. i. 18.

I would lay down for the Missionaries of the Church of England is this, to covet earnestly as the fields of their labour those dark parts of the earth where Christ is altogether unknown—if they hear of any flourishing Missions of other Christian bodies making successful progress, to leave to these a wide range—to rejoice that any progress is made in the introduction of Christian civilization and to turn their thoughts to that boundless field which still lies sunk in gross ignorance of Christ and His law. If we had no higher motive urging us so to act, this thought would be sufficient; the field is so boundless that, if we are to make any real progress, we must husband our resources, and so organize our use of instruments as to make them produce the greatest results with the least unnecessary expenditure of force.

Thus, then, arranging their schemes, the Christian people of this great country, with its far-reaching influence, are bound to look as a duty to Christ, upon the endeavour, as best they may, to spread among the nations less privileged than themselves the blessings of His Gospel with all its humanizing and civilizing forces. And here the question arises whether this duty attaches to the State or is to be left to individual efforts?

Practically for ourselves in this age, there is no hesitation as to the answer. The Christian State is indeed bound to carry with it everywhere as it extends its dominion the likeness of its own Christian institutions; and no policy can be more truly contemptible or more sure to be despised by the heathen, amongst whom our victories or our advancing commercial enterprises lead us, than any manifestation of a desire to hide and show indifference to the religion to which we owe our greatness. Thank God, with the Indian Mutiny the folly of such an ungodly timidity has been exposed in our Eastern Empire. While we manifest to our heathen fellow-subjects of the Queen that we desire to force no man's conscience, and justly respect even the most mistaken religious feelings of those amongst whom we move, and hold all conversions to Christianity as worthless which are caused by the attractions of some mere worldly advantage—we shall not fail to uphold in its due place and present to others, as our chief glory and strength, that profession of Christian faith and practice to which we feel we are indebted for our great place amongst the nations.

But still it has been practically decided, and on the whole wisely, that, as our State neces-

sarily encloses within the body which it rules and animates persons of many varying creeds, and desires to make them all partakers of equal liberty, it is not one of its functions as a State to make converts from one religion to another. Not only has pure and enlightened Christianity ever repudiated such an alternative as was offered to the nations in the watchword of the Koran or the sword!—but even those mild and justifiable forms of proselytism which bring men to embrace the truth through political motives are rightly regarded by us with extreme jealousy, as inconsistent with the true spirit of the Gospel. We have learned to distrust the baptisms of whole tribes at the command of their sovereigns, however good the consequences which may have flowed from them by the over-ruling of God's Providence.

It might be natural for mediæval kings to lead their armies on a holy crusade: It might be well for the Spanish fleets, founding an empire in America by order of the monarch who sent them, to take possession of the soil in the name of the Cross—but we have learned, through experience, a slower indeed, but a wiser and a surer system: holding fast our Christianity ourselves, and endeavouring to show its power in our own lives and in all our insti-

tutions, we dare not force it upon any man. We know that if it is to be real, it must be embraced by the heart and conscience, and that it is to the heart and conscience that we must make our quiet appeal. Hence it has been deemed wise, in pursuance of this policy, for the Christian State of England to leave Missionary efforts to its citizens, not in their political, but in their ecclesiastical organizations, and to commit the conversion of the heathen to the consciences of those who feel the call of Christ.

But, then, is not the Church of England bound in its corporate capacity to labour in this work? Is our Church justified in delegating to Societies, to voluntary associations of individuals, what is essentially a duty of its public corporate work? Here, I think, fallacy often lurks. Of course, it is the duty of our Church, as a Church, to support Missions. Not only are we bound, when the proper time arrives, to send our Missionary Bishops to labour in heathen lands, and superintend the solitary clergy who go forth at first naturally alone as the pioneers of Christian civilization. The moment we have such a body in any missionary station, that it can fairly be regarded as a Church, then certainly all our people are agreed that for that Church we ought

to provide overseers. A question may be raised whether it is wise and consistent with primitive example, to send Bishops first before the Church is gathered, though much, doubtless, may be said, at least in certain exceptional cases, in favour of bodies of clergy going forth regularly organized, a College of Presbyters and Deacons, with a Bishop at their head. But whatever question there is here—there is none within our Church, that when the Church is organized it ought to have Bishops as its overseers.

The Church at home then gives, in Christ's Name, a mission and organization to its scattered branches in heathen lands. Again, the rulers and other ministers of the Church at home, not only as private men with Christian consciences awake to the Lord's commands, but strictly in their official capacity, are bound to stir their people's interest in Missionary work. An English Bishop now, who fostered no foreign Missionary effort in his diocese at home, would be held to be strangely forgetful of his official duty as a chief minister of Christ; and those, I trust few, parish priests who do not urge upon their people the claims of one or other of our great Missionary Societies, are strangely forgetful of the public responsibilities of their office. Moreover, it will be found that their neglect in this

matter is an index of the cold and bad condition of their general religious life. Good men know that Christ's work cannot really prosper in any branch or division of the Church at home, without enlisting the sympathies of Church people to spread the Gospel which they themselves love amongst the ignorant at a distance.

Thus the Church of England in its corporate capacity, through the efforts of all its ministers in every diocese and parish, must strive to be an Evangelistic body in its work among the heathen. But here some think, erroneously, that if the work of collecting money and superintending the labours of those for whom the money is collected, be delegated to Societies, there is some neglect of Church principles. This view seems to me inconsistent with all common sense. How is this boundless work to be done except by a division of labour? The Church of Rome, wise in its generation, has no undue jealousy of its Society for Propagating the Faith—and there is nothing of which the Church of England may be more justly proud than the way in which its two great handmaids, the Propagation of the Gospel and Church Missionary Societies, undertake for it and execute those labours in distant lands, which the Bishops and the Ministers of the Church

at home could not effectually accomplish without this subdivision of labour. This zealous aid gladly undertakes a thousand details of difficult business, without the due discharge of which Missions could not prosper, and which, by the very nature of the office, those immersed in the pressing work of home evangelization could not undertake.

I deny not that it may be very well for the Church of England in its corporate capacity to have its Board of Missions for advice in the many difficult questions sure from time to time to arise; but the members of such Board doing their work effectively, will be the first to acknowledge that without the Societies it would be paralyzed. It remains to sum up in brief the especial means possessed by English Christians for doing well this Missionary work of the Church of Christ.

England's greatness—its wealth—its broad dominion — its exhaustless commerce, what openings do these afford! Again, the widespread English speech used familiarly, not only in every seaport of the world, but penetrating through every Continent, either by our own far-reaching influence or that of our brethren of the West—the name which we have gained as leading the vanguard of civili-

zation all over the world—how shall we answer for it if we do not use for God's glory these precious gifts? The means and instruments are ready to our hands. Shall we fail in the heart to use them? Looking to God's goodness, may we not say of our countrymen, "Ye are a chosen generation, a royal priesthood," and in God's intention and the privileges to which you are called, "a holy nation"? ⁶

Note this only in closing, that if we are to be a Missionary nation as God designed, we must have the Missionary spirit each of us in our own souls. Wonder is sometimes expressed that when our young men are ready to go to every distant field of enterprise in pursuit of wealth, or to do their country's bidding, so few comparatively should listen to the Church's call, when she summons them to the desert places of the earth groaning in heathen ignorance. I do not know that this surprise is altogether justified. Any man may work in a secular calling, but to be a Missionary, either at home or abroad, unless I am to be always acting as a hypocrite, I must be a man of God. Take this lesson then, that if we are to do our part as the Missionaries of the world, we must live here in

England, and bear with us wherever we go the marks that we are true Christians. Note this also, that not only Christian respectability of conduct, and even a general high standard of morals is required—before we can do much to evangelize the world, we must have settled with ourselves that the real Gospel of Christ is the leaven of human life—the balm to heal all human woes: deep Christian convictions, as well as good Christian practice, must characterize the nation. That we are far from having secured the general diffusion of such genuine Christian faith at home, may be the reason why there is as yet so much coldness in sending the Gospel to the heathen. God grant that the real Gospel of Christ may burn more brightly in our own homes, and then will its light and warmth cheer the dark places of the earth which look to us for health and guidance.

THE CHURCH OF ENGLAND'S SUCCESES AND ENCOURAGEMENTS.

“Whom when Paul saw, he thanked God, and took courage.”—Acts xxviii. 15.

WE are told in some records of Arctic discovery, that, during the long outward voyage, indications of the character and temperament of the crews might be found in the positions in which they placed themselves, at the stern or at the prow of the vessel. The one class would be glancing backwards along the receding waters towards the land they had left behind. The other, eager and hopeful, would be watching earnestly every strange gulf towards which they were advancing, every new object which told of their approach to the object of their enterprise.

Hope was at the prow. Despondency was at the stern.

We may perhaps be allowed to trace a parallel between such a voyage, and that which the Apostle St. Paul had just completed.

An almost solitary Missionary, he had at length reached the goal of so many prayers and aspirations.¹

Strong in hope, he had ever looked forward to this day, and now it was come.

Past Capua and Sinuessa, past Minturnæ and Formiæ, past Fundi and Terracina,² past splendid villas of senators and knights, amidst an ever increasing crowd of horsemen and foot-passengers, of soldiers and labourers, of nobles and slaves, he was advancing along the most frequented approach towards the metropolis of the world, a stranger in a strange land.

At Appii Forum³ a little band came forth to meet him. Ten miles further on, at the Three Taverns, another company appears to have joined them and welcomed the great "ambassador in bonds."

Two companies! But added together, what were they amongst the thousands and tens of thousands that found a home in the Eternal City? And of whom did they consist? What were their names? Was Aquila amongst them? Or Priscilla? Were they those, whom the

¹ Rom. xvi. 23.

² Conybeare and Howson's "Life and Epistles of St. Paul," ii. pp. 366, 367. Lewin, ii. pp. 222, 223.

³ Acts xxviii. 15.

Apostle salutes in his Epistle to the Romans,⁴ and whom he had known and loved in far-off cities of the East?

Who can tell?

Their names are doubtless recorded in the Book of Life, but they find no place in the Sacred Narrative. The effect, however, of their coming upon the Apostle himself is not passed over by his friend and companion St. Luke.

They were to him what to Jacob were the "two hosts," whom he met on his weary journey from Padan-Aram.⁵ Few indeed, in numbers might these "brethren" appear to the eye of sense, and scanty might be the visible results of the Apostle's lifelong labours and self-devotion to his Master's cause, yet he did not despair. He, who had exhorted others "in everything" to "give thanks,"⁶ acted up to his own motto. He was full of hopefulness. When he saw the brethren, he "thanked God, and took courage."

Now I have ventured to give some prominence to this incident to-day, because I think the conduct of the Apostle on this memorable occasion ought to speak to us across the centuries, when we would try to think aright of

⁴ Rom. xvi. 3—16.

⁵ Gen. xxxii. 2, margin.

⁶ 1 Thess. v. 18.

the successes and encouragements of the missionary work of the Church of England.

For while there are many, who in regard to modern Missions, to use the words of the great author of the *Analogy*,⁷ “seem to require more than either experience or Scripture give ground to hope for in the present course of the world,” there are far more, who seem to love to magnify difficulties, to count up discouragements, and almost to court defeat. They resemble the Israelites of old, who, when they were told of the goodly land that lay on the other side of Jordan, preferred to think only of the people “great and tall,” and “the cities walled and very great,”⁸ of which the spies told them, and to give way to faithless complainings, rather than “go up” and “possess the land.” But the history of their gloomy misgivings and unreasoning despair, and of the punishment they drew down upon themselves, is written “for our admonition, upon whom the ends of the world are come.”⁹

My task, then, is to speak of the “successes and encouragements” of the Church of England as a Missionary Church, and if I dwell mainly

⁷ Bishop Butler's sermon before the Society for the Propagation of the Gospel.

⁸ Num. xiii. 28, 32, 33.

⁹ 1 Cor. x. 11.

on the bright side of the picture, it is because her shortcomings will be fully treated of in the Sermon which will close this series.

But if the subject is to be treated fairly, if justice is to be done to the labours of devoted men, our observations must be drawn from a tolerably wide area and must extend over a sufficiently long period of time.

I. And at the outset let me remind you of a point which has not always received its due share of attention, viz. the ground for special encouragement which the Church of England may derive from the record of her past services in the mission-field of the Early and Middle Ages.

The proportion of Christians in the world about the middle of the third century of our era has been estimated by no mean authority¹ as amounting on the most favourable computation to no more than one hundred and fiftieth of the whole human race. Now if, as we pass from the third century to the nineteenth the proportion of one in a hundred and fifty has been exchanged for one in five, it is well to recollect that England and the Church of England have had no mean share in bringing about this result.

For the present is not the first period in the

¹ See Dr. Lightfoot's well-known paper on "The Comparative Progress of Ancient and Modern Missions," p. 8.

history of our land, when the Providence of God has called her sons to go forth and evangelize a heathen world.

There was a "heathen world" in the seventh, eighth, and following centuries. But what meaning did the expression convey to our Christian forefathers? Not America, not Australia, not India, not the islands that sparkle on the surface of the Southern Seas, but the tribes that roamed over a great part of France, Switzerland, Belgium, Germany, and Scandinavia, that is to say, the richest and most populous countries of modern Europe.

But how would modern Christendom and modern civilization have been realized at all, had it not been for these islands in which we live, high up in the Northern Seas, then almost hidden away and forgotten amidst the convulsions of the Continent?

Where would have been the Christianity of Switzerland and Southern Germany, had not the Celtic disciples of Columba² flung themselves with a zeal that seemed to take the world by storm³ into battle with the heathenism that was

² "Jonæ Vita S. Columbani;" "Vita S. Galli," Pertz. "Mon. Germ.," vol. ii.

³ "The Celtic Church partook of the nature of the clan. At first fecund and ardent, it seemed to take the West by storm."—Michelet.

rolling in upon the Christian world, and forced back with interest upon the Continent the gifts of civilization and the Gospel?

How, again, would it have fared with Central and Northern Germany, with Holland and Belgium, had not the sons of the newly-planted English Churches⁴ gone forth in troops into the forests that waved over the fair Rhineland, and Teutons themselves encountered Teutonic idolatry in its strongholds, sealing their devotion in many instances with their blood, and resting not till they had won over their heathen brethren to the fold of Christ? Take away the names of Columba and Aidan, of Columbanus and Gallus, of Willibrord and Winfrith; blot out from the records of the past the influence they and their disciples exerted on the development of the Church, and say what would have been the relative strength now of Christendom as compared with the whole human race!

While, then, He who has promised to be with His Church "even unto the end of the world,"⁵ is calling England and England's sons to a still wider Mission Field, it is well to

⁴ Montalembert's "Monks of the West," vols. ii., iii. Hardwick's "Ch. Hist. Middle Age," pp. 7—33. Maclennan's "History of Christian Missions in the Middle Ages," pp. 120—200.

⁵ Matt. xxviii. 20.

remember that this is not the first time she has been so called.

It is a rare privilege, granted to few Churches and nations, to have been summoned twice to such a high emprise, and to be able to draw from the success of a difficult task in the past the earnest of the success of a still more difficult task in the present. He, who called England to this work, when modern Christendom was to be formed, and after many vicissitudes, and bitter disappointments, and long delays, granted her at last to see her work accomplished, will He fail her in these days, if she will be faithful to her vocation, and rise to a true sense of her position as the steward of so many peoples?

II. But now, as regards this Voice, which has been speaking to us in clearer and still clearer accents during the last three hundred years, what shall we say of the response it has evoked? Since the Anglican Branch of the great Church Catholic loosened herself from that vast system, with which she had before been bound up,⁶ what shall we say of the efforts she has put forth to fulfil the great duty of Christian Missions?

At first, indeed, she gave a fair promise of

⁶ See Grant's "Bampton Lectures," p. 185.

not forgetting the work, to which she was so manifestly called by the providence of God.

It is interesting to notice how an anxiety to impart Christian instruction marked the proceedings of some of our earliest discoverers. Edward VI. in his orders to the sailors in Willoughby's fleet, Cabot in those for the direction of the intended voyage to Cathay, agree with Sir Humphry Gilbert's Chronicler, that "the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never obtain happy successe nor continuance."⁷

But it must be acknowledged that the records of the seventeenth⁸ century do not fulfil the

⁷ Anderson's "Colonial Church," i. 16, ed. 2. Sir W. Raleigh, out of the remnant of his fortune gave 100*l.* for the spread of the Gospel; and in all his expeditions and those of Sir H. Gilbert it is worthy of notice that "the conversion of the country was steadily kept in view as being of at least equal importance with the development of its resources." Tucker's "Under His Banner," p. 333. (S.P.C.K.)

⁸ "The constructive intelligence of the seventeenth century possessed itself of the materials accumulated during the Reformation era, to fashion them into means of offence and defence. Within the citadel a vigorous spiritual life, which gave evidence of its existence chiefly in sacred song and music, was not lacking. But the notion of winning the world to the Gospel, and of the moral expansion of the

early promise of the sixteenth, that when the Society for the Propagation of the Gospel was founded,⁹ it was at first impossible to obtain English agents to carry on the work of evangelization.

But I would ask those who are so easily tempted to hang their hands in despair, to compare the Field of Missions now with what it was about 140 years ago. Let me take them back to the year 1738. I select this year because it was the year in which the great Bishop Butler preached his well-known Sermon before the Society for the Propagation of the Gospel.¹⁰ Now about ten years afterwards, or 1747, we are told that he declined the Archbishopric of Canterbury, saying "it was too late for him to try and support a falling Church."¹

It was too late! If the aspect of religion at home was mournful and suggested many misgivings,² what was the outlook abroad?

Protestant principle according to its different aspects, had almost disappeared."—Dorner, "Hist. Prot. Theol.," ii. 99.

⁹ S.P.C.K., 1698; S.P.G., 1701, the year of the death of James II.

¹⁰ Preached at the Parish Church of St. Mary-le-Bow, Friday, Feb. 16, 1738-9; Steere's "Sermons and Remains of Bishop Butler," pp. 210—229.

¹ Steere's "Sermons and Remains," p. xxix; Fitzgerald's Life, pp. lx, lxi.

² "Carrying to an extreme this revolt against authority

Where was any encouragement to be found even for the most moderate designs? In what quarter could a spark of real enthusiasm in the Missionary cause be elicited? Where was even the "little cloud" to be discerned rising out of the sea, "like a man's hand,"³ telling of the coming rain?

The Bishop may be pardoned if he said in the words of the prophet's servant, "There is nothing."

But was there nothing? Let forty years pass away, and what do we see? The scheme, which Butler had found impossible to carry out, had borne fruit. The year 1784 witnessed the consecration at Aberdeen of the first American Bishop.⁴

One hundred years have not elapsed since then, and already the seed sown in faith has

and licence of personal judgment during the seventeenth century, Hobbes in England, Spinoza in Holland, Bayle in France inaugurated that movement, which, in the eighteenth century, produced that second crisis of infidelity in which it seemed as though the Church must be lost for ever."—Canon Farrar's "Hulsean Lectures," p. 119.

³ 1 Kings xviii. 43, 44.

⁴ Dr. Seabury. "His mitre is preserved an honoured relic in the library of Trinity College, New York, having been placed there by Bishop Cleveland Coxe, who has commemorated it by one of his charming Christian Ballads."—Tucker's "Under His Banner," p. 317. (S.P.C.K.).

grown into "a great tree," and now upwards of fifty-seven Bishops⁵ and well-nigh three thousand clergy swell the rolls of the Church of the United States.⁶

But this was only the beginning.

What was accomplished in the United States has been accomplished also to a greater or less extent in British North America, Australia, New Zealand, India, Africa, and the "isles of the sea."

The Bishoprics of the English Colonial and Missionary Churches, amount to upwards of sixty-two,⁷ and names, of which the author of the *Analogy* never heard, Henry Martyn and Heber, Mountain and Feild, Middleton and Wilson, Cotton and Milman, Armstrong and Gray, Mackenzie and Patteson, have become heirlooms of the English Church.

Wherever efforts have been wisely and patiently made, wherever anything like energy and

⁵ See the Report of the Society for the Propagation of the Gospel for 1876.

⁶ "Nor was the movement confined to Great Britain. There is not a province in France or Germany, Holland, Switzerland, or Belgium which does not now do more to maintain Missionaries preaching Christianity after their own form of national belief, than all Europe could boast of before the outbreak of the French Revolution."—Sir B. Frere's "Indian Missions," p. 9.

⁷ See S.P.G. Report for 1876.

power has been put forth, the Lord of the harvest has bestowed an abundant blessing. Think of New Zealand, where the native population was won over to the Cross almost within a single generation; of Sierra Leone, "where at least seven-eighths of the people are now Christians, though the first Mission does not date further back than the present century;"⁸ of Tinnevely, where the newly-consecrated Bishops, Caldwell and Sargent,⁹ have achieved so great a work, that they could tell the Prince of Wales, when he visited this country in 1875, that Christian congregations had been formed in 600 towns and hamlets, consisting wholly of native converts from demon worship and idolatry, and numbering 60,600 under the care of 54 native clergy.

III. The mention of Tinnevely brings us at once to India, the brightest jewel in the English crown, a continent rather than a country, the home of so many millions, speaking one hundred different languages, of three distinct families,¹

⁸ Canon Lightfoot's "Comparative Progress of Ancient and Modern Missions," p. 10.

⁹ See the Sermon of the Bishop of Madras, on this interesting occasion, *Guardian*, April 11, 1877.

¹ Even this does not include the totally different languages of Burmah. See Dr. Caldwell's "Lecture on the Languages of India."

presenting so many problems to Missionary enterprise, and bringing us face to face with the three greatest religions of the non-Christian world, Hinduism, Mohammedanism, and Buddhism.

Now the success in India of our Missions among the rude aboriginal or non-Aryan tribes² will not be disputed. Their conversion has indeed been paralleled³ with that of the rude and barbarous tribes in the Early and Middle Ages, who seemed "to fall like full-ripe fruit before the first breath of the Gospel."⁴

But what, it will be asked, has Christianity achieved when confronted with the high civilization and the old historic religions to which I have just alluded?

To this I reply that if the results appear scarcely appreciable at a distance, and are won with painful slowness, this is only in keeping with the past history of the Church's triumphs,

² As for instance, among the Santals by the C.M.S., the Khols of Nagpore by S.P.G.

³ Moreover it was so in the first days of the Gospel. It was the "common people" who heard Christ Himself gladly, Mark xii. 37. "When God speaks, God the universal Creator, He speaks—we glory in it—to the universal, and therefore to the average, to the merely human, man."—Dr. Vaughan's "Forget thine own People," p. 90.

⁴ Lightfoot's "Comparative Progress," p. 9. Merivale's "Conversion of the Northern Nations."

when she was confronted with the time-honoured religion of ancient Rome,⁵ when she worked her way for a long time, in the literal sense of the word, "underground, under camp and palace, under senate and forum, as unknown and yet well-known, as dying and behold she lived."⁶

Still though the progress achieved has been slow and gradual, it has been steady and distinct. In 1850, the entire number of Native converts⁷ in India, Burmah, and Ceylon, amounted to 128,000; in 1862 it had reached to 213,182; in 1872, it had risen to 318,363,⁸ and as to the soundness of the results achieved and the value of the services rendered by Missionary bodies, they have been attested by men of long experience and holding the highest position in the service of the British Crown. "I speak simply," says Sir Bartle Frere, "as to matters of experience and observation, and not of opinion,

⁵ Still the slowness of Christianity is not greater than that of Mohammedanism. "Eight centuries of Mohammedan rule," remarks Lord Lawrence, "had left the masses as strongly wedded as ever to their system of caste and their religious belief and rites."

⁶ Dean Stanley's "Introd. Lecture on Eccl. History," p. xxxviii.

⁷ This does not include the Roman Catholic Missions.

⁸ See "A Statement exhibiting the Moral and Material Progress of India during the year 1871-2," presented to Parliament by the Secretary of State for India.

just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you, that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mahometans in India, is effecting changes moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe.”⁹

“My travels in this Presidency,” said Lord Napier, at Tanjore in 1871, “are now drawing to a close; but when I shall revert to them in the midst of other engagements and other scenes, memory will offer no more attractive pictures than those which will reproduce the features of Missionary life. . . . The advance of Christianity has at all times been marked by occasional, fitful, and spasmodic movements in India. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars in the South.”¹

⁹ Lecture delivered July 9, 1872.

¹ Speech at Tanjore, Oct. 26, 1871.

Moreover the testimony thus borne by two such distinguished administrators is amply corroborated by that contained in a remarkable Blue Book presented to Parliament in 1873, and entitled, "A Statement exhibiting the Moral and Material Progress of India."

There evidence is given of the reality of the work which has been accomplished, and the amplest recognition is made of the value of the various Missionary bodies as educators of the young; as compilers of Dictionaries and Grammars of the Native languages; as maintaining Training Colleges for Native Clergy and Training Institutions for Teachers; as suggestors of improvements in various matters relating to social life; as infusing by their blameless example and self-denying labours new vigour into the stereotyped existence of the populations placed under English rule.

Such a document as this is of itself the most striking proof of the great stride that has been made, of the changed feeling that has come over men occupying Government positions, when speaking of Missions and Missionary work. Contrasting it with the language once indulged in, and estimating fairly the results it attests, we may indeed "thank God and take courage."

IV. But if we have cause for encouragement when we contemplate the direct results of Missionary work, we have far more reason to look forward hopefully when we think of what has been indirectly achieved.

That much has been brought about, and is being brought about indirectly, is a patent fact, becoming more patent every day. Accurate and painstaking observers assure us that the ancient systems are no longer defended as they once were; that doubts are felt amongst many about the rules of caste; that the great festivals are not attended by the vast crowds of former years; that the influences of direct religious teaching are assisted and increased by the high standard, tone, and purpose of Indian legislation, and by the spirit of freedom, benevolence, and justice, which pervades the English rule.²

The number of actual converts in India, in-

² See the Blue Book on the "Moral and Material Progress of India." "Almost everything we do in India is more or less Missionary work. Not only railways and printing-presses—education, commerce, and the electric telegraph—our impartial codes and uniform systems of administration; but our misfortunes and our mistakes, our wars, our famines, our mutinies."—Sir Bartle Frere's "Indian Missions," p. 3. On the development of Mission work since the Mutiny of 1857, see the Article on the "Church in India" in the *Church Quarterly Review*, April, 1877.

cluding Burmah and Ceylon, may only amount to a quarter of a million, but these numbers do not give us anything like an adequate estimate of the indirect results of Missionary labour.

How many and how potent were the indirect agencies at work in paving the way for the first Advent of our Redeemer in great humility and the foundation of His Church ! Think how the campaigns of Alexander had opened up the Oriental world to Greek influences, how the Greek language had been universally spread, how the Roman Empire held all the countries round the Mediterranean under one central government, how the dispersed members of the Elect Nation had been scattered everywhere with their mysterious rolls of the Law, and their wondrous Prophecies of the Advent of a Redeemer. The way had been prepared, the path made straight for the new Faith, not by one only of the three great historical nations, but by all. "Of the three peoples of God's election," it has been said "two had been raised up for things temporal, one for things eternal." The Jew had contributed the religious element, the Greek the scientific, the Roman the political, and thus when the hour arrived for the foundation of the Church, there was no sound of axe or hammer to be heard.

And even so now, war and conquest, European science and European literature, the telegraph and the railway, the book and the newspaper, the college and the school, are doing their work.

The true Missionary despises none of these things. He does not say, "This agency is secular—that employment is purely material—therefore they possess no value." He knows by experience that where civilization is, moral and spiritual changes are not far off.

Nor will he be tempted to despair if for a while a form of deism or of scepticism, or a vague and shadowy system,³ for a while takes possession of minds, which the popular mythology has failed to satisfy. History teaches him that a stage of transition must be passed through after an ancient historical religion has lost its hold. She reminds him of the period of comparative doubt and uncertainty, through which the cultivated classes among the Greeks and Romans passed in their desire to feel their way to a purer faith.⁴ He will not forget that the record of the later Roman civilization is notably a record of reli-

³ As the Brahmo Somaj, connected in the minds of most of us in England with the name of Keshab Chunder Sen.

⁴ See Professor Zeller's Article on "Heathenism and Christianity" in the *Contemporary Review* of May 1877; Professor Monier Williams' Speech at Oxford Missionary Conference, *Guardian*, May 9, 1877.

gious revivals; that efforts were made again and again to galvanize worn-out beliefs into new life, and the experience of the past will teach him only to pray the more earnestly that the Church may be enabled to give a Christian direction to the strange and sometimes contradictory intellectual movements that have succeeded and must succeed every undermining of ancestral beliefs. "When I see," says Bishop Caldwell, "the difference there is, I will not say between the India of a hundred years ago, but between the India of thirty years ago and the India of to-day, in the ideas, tone of mind, and tendencies of its most influential classes; though I am aware that the vast majority of this class have not become Christians, and will probably die, as they have been living, in nominal heathenism; though I am aware also that some of them are unwilling even to render to Christianity its due by crediting it with the Christian ideas and feelings they have adopted—yet looking at all that has been brought about, directly by Christian teaching and indirectly by the Christian influences brought to bear on public education, I hold that we have no reason to be ashamed of the efforts that have been made for the propagation of the Gospel in India, efforts without which neither the mental and moral enlightenment we see spreading around

us, nor any of the fruits of that enlightenment, could have had any existence.”⁵

V. The retrospect, then, of what has been effected during the last hundred years, and the comparison of it with the Missions of the early Church, while it can only impress us more and more with the vastness of the work that has to be accomplished, teaches us that it is nothing but faithlessness that sees causes for disappointment or despair.

Whether we consider the enormous extension of the area of modern Missions; or the difference of tone both at home and abroad in which they are spoken of by the Press; or the marked development of a Native ministry in North America and New Zealand, in India and Africa; or the extent to which many of the newly-planted Churches have learnt to be self-supporting; or the characteristics of Native Christianity, if fairly compared not with an ideal picture of English Christianity, but with the actual Christianity of an English town or village; or the disintegrated state of numerous time-honoured religions in respect of their hold upon the belief of their votaries,—we have reason to “rejoice,” though it be “with trembling.”

⁵ Sermon of Dr. Caldwell at Palamcottah, Tinnevely, in the year 1866.

In our eagerness, indeed, for immediate, visible results, we are impatient and for "precipitating things." We forget that the dealings of God's Providence are "by gradual steps, that there is a plan of things laid out, which, from the nature of it requires various systems of means, as well as length of time, in order to the carrying out of its several parts into execution." In our impatience with the results of the labours of a hundred years, we overlook the fact that centuries of self-sacrifice, toil, prayer, and devotion were needed to produce the effects we now see in our own land. We read that the Gospel is to be preached "for a witness." We forget that He who predicted this did not go on to mention "what would be the effect or success of the general preaching of the Gospel."⁶

But if we will be patient, if we will rise to the greatness of our vocation and do our work, and leave the results with God, we may dare to look forward to the unknown future with much encouragement and no little hope. But we must be careful not to hastily determine the future of Christianity and of our race by our own limited anticipations. Other religions have been local and temporary, fitted for

⁶ Bishop Butler's "Sermon before the Society for the Propagation of the Gospel;" Steere, p. 217.

definite stages of culture, developing tribes and nations up to a fixed line and point of progress, and then pausing as though their task was done.⁷

But think what, as we now see by the retrospect, was the mission of Christianity in Europe. What seer or sage of Greece or Rome, of Egypt or Palestine, "had dreamed of the power latent in those savage regions, whence came the races of the North, the barbarians as we call them,"⁸ to make up our modern Christendom, about whom the Romans of the Empire cared as much as we in general care about the black tribes of the interior of Africa, or the Tartar nomads of Central Asia?

What was Christianity destined to achieve amongst them and for them? To attract their hearts by the revelation of the Infinite Love of God as displayed in the life and work of His Eternal Son; to assuage the sense of guilt by pointing to the sacrifice of the Cross, to strengthen hope by bringing to light life and immortality. Thus it was to speak to their hearts and consciences.

But in reference to their material and temporal interests, do we not see it was also destined to accomplish results of the utmost possible im-

⁷ See Eaton's "Bampton Lectures," p. 375.

⁸ Merivale's "Conversion of the Northern Nations," p. 93.

portance? Did it not prove itself able to abolish the pagan curse of cruelty, corruption, and slavery; to enrich and preserve many languages; to lend new majesty to painting, sculpture, and music; to create a Christian literature; to realize the ideal of the Christian family; to originate international law; to call into existence countless appliances for the mitigation of human suffering; to touch and elevate human nature at every point; to call forth from amongst "the wild people described by Tacitus, or in the ninth chapter of Gibbon, Shakspeare and Bacon, Erasmus and Albert Dürer, Leibnitz and Goethe;"⁹ to give to the world the *Civitas Dei*, the *Imitatio Christi*, the *Paradise Lost*, the *Pilgrim's Progress*?

What merely human forecast would not have dwarfed the horizon of the future of European Christianity? What Missionary report, what statistical tables, such as this century so dearly loves, could have even hinted at the possibility of these manifold triumphs?

And shall we, in the face of these wonderful results, slowly but surely brought about through many centuries, believe that "the Greek, Latin, and Gothic races have exhausted all that is of essential importance to the rehabilitation of

⁹ Dean Church's "Influence of Christianity," p. 100.

humanity,"¹ that there is no great future in store for the vast appanage of Hindustan, for the continents of Australia and North America, for Central and Southern Africa, for the teeming millions of China, "and the isles of the seas"?

Surely we cannot bring ourselves to believe this.

History is neither a constant cycle of incorrect repetitions, nor an endless and aimless progress. It could not be really History, nor could any development be effected, unless it were advancing towards an appointed End.² Let us be content to labour on, and follow the leading of the Hand that guides the world.

Let us not expect Oriental nations to adopt in its entirety our own form of English Christianity. Let us remember that "the speculative East and the practical West cannot be made to think after the same fashion; that the Church of Christ has room for both;"³ that "Western Europe in this latest century differs widely from Palestine or Asia Minor in the earliest; and that a more complex civilization, with more diversified energies of life and thought, demands from the Church a fuller

¹ See Dr. Kay's "Promises of Christianity."

² Luthardt's "Foundation Truths of Christianity," p. 265.

³ Bishop Coleridge Patteson, "Life," ii. 112.

development of organization, and a more comprehensive study of means.”⁴

“To-day’s first lesson,” wrote the Martyr-Bishop of Melanesia in his last journal-letter to the Prelate who commenced this series of Sermons, “has a good verse.”⁵ Sometimes I feel as if I were too importunate in my longings for some beginning here; and I try not to be impatient, and to wait His good time, knowing that it will come when it is the fulness of time.”⁶

When Eliot, the Apostle of the Red Indians, in the seventeenth century had mastered the intricacies of the Indian Grammar, he wrote in the last leaf of the book, “Prayer and pains, through faith in Christ Jesus, will do anything.”⁷

In these two extracts we have the conditions of all true Missionary success in the past, the present, and the future;—

Patience,
Prayer,
Pains,
Faith in Christ Jesus.

⁴ Canon Lightfoot’s Sermon at the Consecration of the Bishop of Truro, *Guardian*, May 2, 1877.

⁵ “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts.”—Haggai ii. 4.

⁶ “Life of Bishop Patteson,” ii. 378.

⁷ Anderson’s “Colonial Church,” i. 377.

THE CHURCH OF ENGLAND'S DEFICIENCIES AND SHORTCOMINGS.

“The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies vanity, and things wherein there is no profit.”—JER. xvi. 19.

THE problem we have been considering in these lectures is not completely examined, until we have formed an estimate of the hindrances which this little Church and country have to contend with, in carrying the news of the Cross throughout the world. These must be many and great, and we hardly know how to discuss them, even briefly, in the narrow limits of a sermon. But it is plain that they must fall into two great divisions; into the obstacles that arise from the systems which we confront and desire to supplant, and those which come from ourselves; into perils from without and perils from within.

1. To divide the world into Christian and heathen, and to attribute to the heathen part of

it all possible ignorance and guilt, is a simple but sometimes a misleading process. "All are alike in sin, because all are alike in darkness. Hold up before them the light of truth, and error and sin shall flee away together." Most true! But how is the congregation of the blind to be taught to see? The light is there, but it shineth in darkness, and the darkness comprehendeth it not. And the blindness of the world is of many kinds; some suffer from the nearsightedness of sect and caste, as Jew or Moslem or Hindu; whilst others, captives for ages in the deep darkness of barbarism, having erred not alone from the truth of religion, but from the first laws of civilization itself, when they are dragged into the daylight, can but peer and blink with eyes long since paralyzed by lack of use, at a light that burns and confuses them, but cannot enlighten. Between the naked negro, on the one hand, threatening and propitiating his fetish by turns, to whom civilization is a thing unknown, who differs from the apes that share the woods with him, chiefly by dexterity in vice, and a reasoned corruption more hideous than the most dangerous instincts of the brutes; and, on the other, the subtle student of the Nyaya, who might teach something of logic, even to the schoolmen of

Europe, there yawns a gulf; and in being content as we have been, to include them alike in the one word "heathen," we only proclaim how superficial our knowledge of, how slack our interest in, the great problem of guiding out of darkness a lost and wandering race, gathering up all round us from many lands of their dispersion, covered with the scars of various foes, disfigured with the rags of many wild wanderings, and wearing on their faces a thousand stories of sorrow and yearning and despair. Yet the treatment of these various tribes must be widely different, if we would teach them the truth we know; and the attempt to comprehend in one term, without further analysis, elements so various, is to do injustice to some of them, nay rather to all. Now I may be wrong in my opinion, but it does appear that amongst the gifts of our countrymen, one of the rarest is the power of knowing and doing justice to, the religious beliefs of other nations. Not merely is the whole study of the history of religions a new and almost unlaboured field, but the positive and practical bent of our mind, so apt to turn away from "views" and "opinions" as of no account, disposes to haste and impatience in dealing with these; apart from the fact that very few of us have much faculty for any study

that savours of philosophy. So we misrepresent our neighbours, and we undervalue them, two sure methods of failure in the work of persuading them. We undervalue and misrepresent, and we fail.

Let us look at the question with a closer view. The world is ours to deal with : for " the love of Christ constraineth us," and we wish to be ambassadors of Him to all. Some are bound to us by nearer ties. The white sails of England have fluttered down out of the blue upon the shores of some country, seeking prey : they have carried off the corn or spice or gold or purple tincture, or the raw silk with its golden tint and sheen ; they have left behind just such morality as an English seaport boasts ; and whether the new-found haven is better or worse for such a contact, I leave you to judge. Were it but to undo what we have done, we owe them something. But as to millions of the heathen, our debt is of a more urgent kind. They are ours ; they have just renewed their fealty to the Crown of these realms. We owe them on the one hand perfect toleration for their faith, and on the other hand every opportunity of seeing our Christian example and of witnessing the blessed effects of the Cross of Christ, upon our laws, our conduct, and our character. The

Moslem, the Brahmin, and the Buddhist are not strangers at the gate: they are of our household, bound to us by the closest ties. How little we have known them in the past, let the Indian Mutiny remind us! The supercilious stripling, wearing his first uniform in its newest gloss, dismissed the thought of duty towards these dusky heirs of a long lineage, and of a high cultivation, with some opprobrious nickname. To him all dark skins were alike. He knew nothing of the old history of these races, of their wonderful striving to explain unaided the riddle of the world. He flouted them, with no suspicion that under those sallow brows were thoughts and feelings deeper far than his, and pride more keenly sensitive. Was it for us, a Christian people, to spurn our brethren and fellow-subjects, and so to swell the heap, growing day by day, of wrongs to be avenged and of hatred to be vented? The Apostle of the Gentiles in words that we have translated "too superstitious" called the Athenians "unusually God-fearing," and thus he struck the one chord to which their hearts would vibrate. Cannot we like him, find some starting-point, common to us and to our hearers? All the great creeds of India have something to which we may appeal, from which we may set out in preaching

Christ to them. In order to show them a more excellent way, it is well to prove to them that their way is known to us. The Brahmin aspires to union with the Divine Spirit, and this by means of a personal God. Buddhism has actually realized a morality far higher than any creed save that of Christ: and the means which she commends are a self-denial, of the severest kind, as a step towards annihilation—Nirvana. The parallel between the uprising of Buddhism, in the midst of Brahminism, and the advent of Christ in the midst of the decay of Judaism cannot escape the most careless student. The Mohammedan in his zeal for the worship and power of the one God, and in his earnest looking forward to a future reward, has common ground with us. It is not, it cannot be, our duty or our policy to misunderstand the systems which we wish to see supplanted by the knowledge of Jesus the Saviour of the world. We are bound to try to understand those delusive beliefs, in the same way that we are bound to master the dialects of India; namely, that we may be able to speak our truth to those to whom it is sent, and be understood when we speak it. How many men in England at this moment have ever even made the attempt to seize the meaning of those worn-out creeds, to

which millions still lend, not only a formal assent, but a life of irksome rite and painful obedience? There is in India a wider range of creeds, of races, of dispositions, than in Europe. Yet it may be said that the study of all these varieties is but begun; that the Missionary of the past went forth unarmed with that kind of knowledge; and that even the Missionary of the future runs the same risk. Bear with me if I add, that in India we are in the presence of a people far superior to our own in what we may call the speculative faculty. In the hymns of the Rig-Veda, depths are sometimes reached which would stifle the weaker breath of a Western explorer. I do not say that the Gospel cannot be taught without philosophy: God forbid! Out of the mouth of babe and suckling praise can come: and to them Christ is the light of the world, and, following Him, they shall have the light of life. But I do say that the teacher of the heathen should be able in some measure to answer the subtle questions that he will meet with, and to give a reason for his hope, in the face of those who know how to reason, and well, upon every question connected with the mind and destiny of man. For there is a danger, to which perhaps we are not sufficiently alive, not so much of a stiff rejection of Christianity, as of

the formation of spurious and adulterated beliefs, in which some Christian elements are adopted, mixed with a large leaven of old superstitions, that hang still about the religious consciousness of the people, and are difficult to uproot. The history of the first century, with its Ebionite and Gnostic extravagances, will have been examined in vain, if we cannot see how easily those phenomena might repeat themselves, with Buddhist and Brahmin, and even with the Maori or the Kafir. If we would not see a Christ without a Cross, and a heaven without a throne of glory for the Lamb, and a Bible interleaved with scraps from the Veda and the Koran, we must strive, under God's blessing, to touch every point of error with the sword and spear of the truth. But to do this requires a special study: the learned body in the Church must do that part of the work for the Missionary.¹

¹ Such works as Hardwick's "Christ and other Masters;" a well-known essay by Sir Bartle Frere in "The Church and the World;" Hardy's two works on Cingalese Buddhism; Colebrooke's Essays; Professor Monier Williams' "Indian Wisdom;" several of the Essays of Professor Max Müller, are examples of what is being done amongst ourselves in this department. Abroad the list might be greatly extended. [The S.P.C.K. will publish shortly three Manuals dealing respectively with ISLAM, HINDUISM, and BUDDHISM, which have been especially prepared by distinguished writers for the use of the Missionary.—ED.]

It has not been done so far ; but the beginnings have been made from many quarters. And, perhaps, there is no more hopeful symptom for the future of Missionary work, than the increasing interest in the study of the systems of misbelief which have found root already in the soil of the world.

And, indeed, it is a field of wonders in which we walk, when we enter on the study of what man has believed during his troubled and ruined life upon the globe ! “There is a mountain of adamant, a league across its base,” says the Buddhist teacher ; “and once in a thousand years an eagle in its flight brushes its top with its wing. When those strokes have worn down the mountain to the size of a millet seed, then Eternity is just beginning.” Did ever human wit lead us nearer, I will not say to the comprehension of eternity, but to the gulf which lies between us and the comprehension of it ?

The Veda, speaking of the supreme soul as a bridge out of matter and into spirit, says, “Crossing this bridge the blind cease to be blind, the wounded to be wounded, the afflicted to be afflicted ; and on crossing this bridge nights become days, for the region of the Universal Spirit is ever bright with day.”² One might suppose

² Monier Williams, “Indian Wisdom.”

that some report of Him who was to give the blind their sight, and to speak the Gospel to the poor, had reached one who could speak thus; and some inspired presage of the heavenly Jerusalem, where there shall be no death, nor sorrow, nor crying, nor pain, and where sun and moon are needed no more, for the glory of God doth lighten it (Rev. xxi. 4. 23).

Again, when men are told to put away hatred, imitating the sandal-tree, which sheds its perfume on the destroying axe-blade that is buried in its stem; can we fail to detect some echo of that spirit which bids us resemble the Father, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"? (Matt. v. 45.)

Do not fear lest a glance into these inquiries should introduce us to spurious revelations, too dangerously like the true. There is enough to prove to us that these systems are of earthly origin. The soil out of which these diamonds were picked is the *débris* of old religions, with minute and trifling directions, hair-splitting trivialities, impurities, sacerdotal laws. There is no fear of any rivalry with the blessed Word of God. But we are bound to be just; and it is not necessary to require that every spark of the Divine light shall have been blotted out, in order

that the need of a Saviour shall be felt. Some of us are afraid to admit with St. Paul that the Gentiles are a law to themselves, and have within them yet the accusing and excusing conscience (Rom. ii. 14, 15). I will own, for my own part, that the first sight of the Buddhist system, wherein was revealed a strong yearning after a pure morality, which Christianity could not have inspired, seemed to strike down one of the ablest weapons of controversy from the hand of the apologist, who had always held that the moral fruits of the Gospel were its sure credentials of Divine origin. But we are safe from this disaster; and every one may be content to rest the claims of the two systems on this very test: for the morality of the one depends on a gradual withdrawal from all interest in a world of pain and sorrow, even to the utter extinction of all love, resentment, fear, sorrow, even to utter death of the spirit from all energy and action in human concerns. But in Christ, the highest union with God, consists in the highest energy about His suffering children, and the most active love towards the meanest of them. The yearning of love was the agony of Gethsemane; the conflict of love was the suffering on the Cross; the victory of love was the resurrection from the dead. And evermore that love has constrained the true

follower of Jesus to strive with active love for the good of the redeemed.

2. Far different is the condition of the ruder races with which we come in contact; and our treatment of them must be in proportion to their needs. There are no ancient systems here, to make us diffident about our own education and dialectic skill. The very elements of culture and social order are wanting. Before we can bring them into profitable contact with the Gospel, we must give them a name for the one true God, and reduce their dialect to writing, and give it rules of grammar. In India we confront the sages of the world; but a Patteson and a Mackenzie and a Livingstone, have been ready to give their lives for the outcast children of the great human family. These men, and many another like them, fit for high place amidst ourselves, have found the way to minds of the lowest type, and have fought against depressing forces, such as we who live amidst cultivation and order can hardly estimate. Minds of the highest class find it easier than others to deal with minds so much inferior; but the supply of such agents can never be abundant, and cannot much exceed our wants at home.

With savages civilization and religion should go hand in hand. The Missionary should be

able to heal the sick, to teach something of the common arts of life to his rude hearers, and to aid in raising to some measure of material comfort those whom it is his chief business to save from sin. Every Missionary should, if possible, have some measure of medical skill. If he could carry with him some who could use the spade, and build a hut, so much the easier would his work be. The people about him, children in mind and knowledge, men only in corruption and deceit, would have to rely on him for what was best in their daily life, and they would be the more ready to listen to the highest lessons from his life, when they felt their debt to him for the comforts of their life. There is a great fear, and I will not say it is quite unreasonable, of a selfish trading spirit attaching to a Mission: a fear lest the secular interests of the farm or village should interfere with the true purpose of a Mission. And yet it is possible to care for the temporal good of the people, whilst preaching the healing truth to their souls: it is possible, for it is just what Jesus did. And even now, when Jesus comes amongst the lost and ruined, His feet are beautiful, and a richer and a more beautiful temporal life grows about His footsteps, and the mist and cloud of physical evil roll off and disappear;

but these effects are not the Gospel. The message that seemed to relate to earthly comfort, does not end there. When the sick man expects to hear, "Take up thy bed, and go unto thine house," he hears instead, "Thy sins are forgiven thee." To sever the physical from the moral well-being of the heathen, lest, perchance, worldliness should creep in, even upon the hard enterprise of raising up the savage into a lost manhood, that you may raise him also to the lost inheritance of the light of life, is to be afraid to do what at home we never fail to do. At home the clergyman is the poor man's best friend; and the better he is as a minister of his Master, the more active and efficient friend is he to the poor among his flock. And there, in that savage village, where the trial is greatest, where all is dark about him, where there is not even the common conscience that binds the members of any civilized community to decent behaviour, you cannot, out of love, refuse to succour misery so great.

For the actual teaching in such cases a special training would seem to be required. Simpler methods are demanded, in worship and instruction: the apt parable, the direct emotional appeal, the fervid simple hymn, the endeavour to present Christ as He walked on earth, in His

love and humility, to their childish minds, that could not fail to appreciate, however slender their powers of learning, such love, such goodness; these would be the means. One trained for our Ministry might have much to unlearn—might need to shake off much stiffness and many restraints; but he would have much also to learn, for if it be hard at any time for man to make known to other men his feelings and his wishes, it is ten times more hard to those who know not his powers of thought and ways of life. In the former case he has to make known his thought: in the latter, he has in some measure to create the power of thinking.

II. These are some of the hindrances in the work itself. It remains to say a word on our own shortcomings. They lie upon the surface, and are known to us all.

If I speak first of the expenditure on Missions, it should be understood that the value of this test is that it is a measure of our love. Converts cannot be bought like sheep: the doubling or the tripling of our outlay would not return to us twice or thrice the amount of souls added to the Church. But we may fairly say that when a nation stints its expenditure in any direction, its care for that particular matter is but little. The failure of

Missions in that case will not be from want of money, but from lack of love for souls: and the want of money will only be one test or measure of the want of love. Now what this country spends on Missions is about half a million. To a country that spends about 140 millions in drink, this seems a small proportion. The mere taxes on our tobacco are sixteen times as much, on malt sixteen times as much, on spirits forty-four times as much as our whole expenditure on Missions. What can you say from a glance at these figures, but that Missions do not rank amongst the things that Britain loves to encourage? With great effort and admirable organization the two great Societies have managed to maintain and even to increase their slender income, whilst fountains of expenditure flow freely forth, without solicitation or argument, for every form of self-indulgence and comfort. Where the treasure is, there the heart is: if we loved more, we should be more liberal. I confess I see no escape from that argument. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.)

2. The lax, careless life of Christians has al-

ways been a hindrance to the progress of Christianity. How can one think, without at least a pang of indignation, of the causes of the death of the noble Patteson? He who was ever ready to die for the good of those poor heathens was confounded in their mind with the kidnappers who prowled about those islands to steal men into slavery, and to murder in their vile process. Justice moved after those criminals with tardy feet, and the poor savage thought that it was part of the white man's system to prey upon his darker neighbours. Vain were sermons about love—vain even were loving acts—against the piratical tricks that men of English speech dared perpetrate in the face of day.

3. This hindrance has lately taken another form. The scepticism that has arisen amongst us has spread to our Colonies. In India it is rife. It is, perhaps, intensified by contact with the same tone of mind in Mussulmans and Hindoos. A tone of doubt prevails everywhere; and at a time when a great door seemed open before the preachers of the Cross, the so-called Christians lift a hand to close it. Better than a creed without the Christ, than a Christ without a Cross, than a Cross without a resurrection, than a resurrection without a clear hope that all shall rise—better to leave them in their

darkness, waiting a more blessed time of deliverance.

Missions are no mere device of the Church to spread its power. Missions are the whole manner and bearing of a Church towards them that are without. The state of the Missions proclaims what the Church is, just as the generous behaviour and the genial manner proclaim what a man is. That there should be sound and true Missions is a test, and there is no better, of a standing or falling Church. You have seen the fresh spring bursting up from the earth, and after it has filled its own little basin, overflowing into a rill that causes fertility and bloom all over the neighbouring valley; like this is the living water of the love of Christ that gleams and leaps with life, and then starts forth to convey its fulness and exuberance to barren places. That is the Church with a healthy Missionary activity. The Church that has no love to spare is as the standing pool that "creams and mantles" with unwholesome things, bred in its bosom by reason of its deadly stillness. In a wholesome state of Church life there should be a Missionary Association of some kind in every parish, some means too in every parish of giving even to the children a knowledge of Mission work; there should be some system for keeping up ties of

brotherhood between the Missionary clergy and those at home : so that when the labourer outside the well-kept vineyard comes back to visit it he may find both work and welcome. In all great schools of theology the leading systems of heathen religion should be examined. But even these are not the foundations : holiness at home keeps equal pace with Christian effort abroad. A holy zeal for Christ in ourselves is our best contribution to Mission work. A soul that has tasted how gracious the Lord is will tell of that grace ; and if he tried to be silent, the goodness and the peace of his life would make strangers anxious to learn his secret. Admitting then our own shortcomings and our slackness, we may still regard the growing earnestness of our people as a promise of good for Missions hereafter. Most fervently let us pray that it may please Almighty God to keep the Mission Field clear of those disputes that disfigure and hinder our work at home. The plant we are rearing is tender, and a few indiscretions might nip it. The Master is there ; let us keep silence from our claims and squabbles before Him. His eye is upon us, and upon the distant scattered flocks over a thousand hills. His Missions, what are they but a message from Jesus to each soul whom He has loved ? Beware, oh my brethren,

of interposing anything of strife, or self-seeking between the Saviour and the soul which He has come to bring home. This is the burden of the message; and the ear of the soul, even of the marred and ruined soul, is always open to it; so that the old story becomes a new summons.

“I bore with thee long weary days and nights,
Through many pangs of heart, through many tears :
I bore with thee, thy hardness, coldness, slights,
For three and thirty years.
For thee I thirsted in the daily drought,
For thee I trembled in the nightly frost :
Much sweeter thou than honey to my mouth ;
Why wilt thou still be lost ?”³

Such is our message ; let us go out and speak it, till it rolls along every valley and wakes the echoes of every mountain : “ Why wilt thou still be lost ! lost ! lost ! ” Speak it till the answer comes back from many voices, from the rising of the sun to the going down of the same, “ Why should we still be lost ? ” Speak it until there be a real uprising of the Gentiles, and a stretching forth out of obscurity towards the light of life. Speak it until the flock of Christ be multiplied, “ as the host of heaven cannot be numbered, neither the sand of the sea measured ” (Jer. xxxiii. 22). Nay, but how can we hope such

³ Christina Rossetti.

great results? Oh thou of little faith! God has blessed the niggardly gifts and perfunctory service of a nation bent more on every other kind of dealing with the heathen than on converting them. Would He not bless real love and earnest effort from a godlier people, far more abundantly? "Before they call, I will answer; while they are yet speaking, I will hear" (Isa. lxxv. 24).

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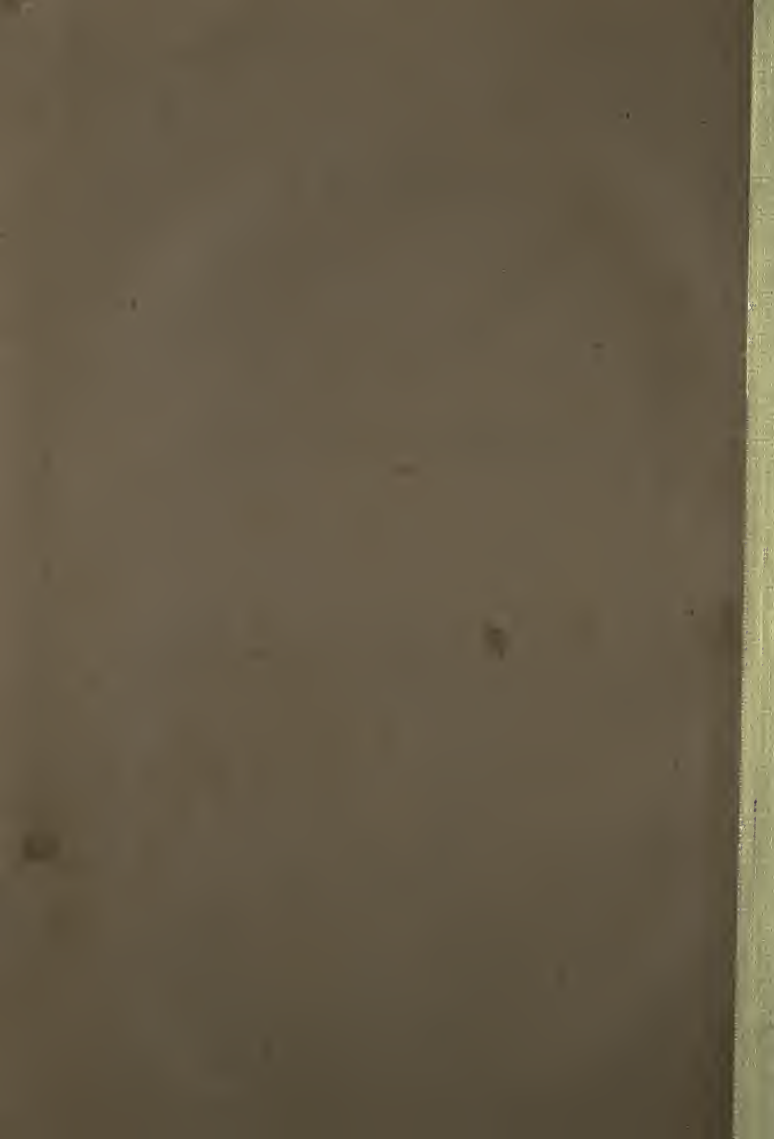
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